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Zion's Herald.

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THE CURRENT ISSUE.

As will be readily observed, the present is the monthly League issue; and being the closing one for the year, we are especially gratified to present a notable group of 37 New Year's Messages to the Epworth Leagues. The president emphasizes the reading course, in his Note Book; and "St. Botolph" places two interesting and helpful books on the side book-shelf within easy reach. Young people will enjoy Rev. W. B. Turkington's critical and generous estimate of the world-renowned philanthropist, the Earl of Shaftesbury. Rev. F. N. Upham's department holds much of interest "Fresh from the Field." On the 6th page will be found the Sunday Readings and Rev. M. S. Kaufman's very helpful comments on the "Prayer-meeting Topics," with stories and sketches and poems. On the first page Dr. Chadbourne presents his second article on the important topic of "The Sunday camp-meeting."

A review of the principal events of the year 1891 is given on the editorial page.

The Outlook.

Certainly no moral question has so agitated the country in recent years as the lottery problem in Louisiana. Here is a deliberate attempt to stifle all moral principle throughout the State by the offer of a huge bribe of a million and a quarter of dollars a year to a people who are sadly in need of money for schools and other expenses. It is to the credit of humanity that so large a portion of the community not only spurn the bribe, but are working hard to defeat the nefarious plans of the lottery people. The State is definitely divided into "pros" and "antis," and the subject has entered politics. The Democratic Party in their recent caucuses was split in twain. Two-fifths of the voters in the Democratic Party, or 40,000 votes, are anti; and three-fifths, or 60,000, are pro. The northern part of the State, generally speaking, is anti, and the southern part is pro. It is considered a fortunate circumstance that the election machinery is in the hands of the anti, and Governor Nichols declares that not an election officer shall be appointed by him who is not pronouncedly anti. Unfortunately, up to the present the pro seem to have the control of the Republican Party, though latest advices indicate a split there. Every form of seduction has been held out to the anti-Democrats, but they will have none of it and will accept no platform which has not a strong anti-lottery plank in it. It is a noble and a desperate fight in which the anti are engaged; and while money is being subscribed in various parts of the country to aid them, the prayers of all Christian people will be heartily given that they may succeed, and that this foul blot may be wiped off the face of the earth.

It is cold comfort which the creditors of the State of Virginia find in the recent settlement offered by that State. The bulk of the creditors are Englishmen, and they accept the result because they believe, if they do not, that endless litigation will follow. The advisory board of creditors, who finally effected the settlement, consisted of the following distinguished individuals: Grover Cleveland, Thomas F. Bayard, Edward J. Phelps, George S. Coe, and George G. Williams. The debt, with defaulted interest, amounted to \$25,000,000, and this is replaced by bonds for \$19,000,000 running for one hundred years and bearing interest of two per cent. for ten years, and three per cent. for the remaining ninety years. The English bondholders demurred considerably at accepting the settlement, and called attention to the fact that no provision had been made for a sinking fund, and that it would still be competent for the State to repudiate the diminished indebtedness. The debt itself dates back to the time when West Virginia was set off. The State was never in the grasp of the carpet-baggers, and full value was received for every dollar of the indebtedness. It was a debt as bound to be paid in honor as any could be. Both political parties have outvied each other in harrumphing and annoying its creditors; the interest has long been defaulted, and now the claimants, wearied out with litigation, in which the State has assumed every aspect to avoid its obligations, accept the best terms attainable and charge the deficit to profit and loss.

The revolution at Quebec is not a very momentous affair, but its inception and progress are worth noting. The government of Canada is peculiar in many respects. Unlike our own, in which the power proceeds from the States to the general government, or from circumference to centre, the Canadian government is directly opposite in form. The central power is the Queen as represented by the Governor-General and his advisers, who appoints lieutenant-governors for the several provinces. These latter may be Tory or Liberal in politics as is the home government for the time being. The parliaments of the various provinces of Canada may be also Tory or Liberal, and as a matter of fact, are Liberal at Quebec and Ottawa, while the ruling authority is Tory. A committee of investigation found the Mercier administration

tion guilty of gross frauds, including a missing amount of \$1,600,000, which has never been accounted for. Lieutenant-Governor Angers has dismissed the Mercier ministry, dissolved the House, and appealed to the people for a new election. The House is now Liberal in politics, and by vote pays the salary of the Lieutenant-Governor and grants supplies to carry on the Tory Government. Mercier and the Liberals believe that they will be vindicated in the coming election. Here comes in an important element, namely, the attitude of the Roman Catholic Church. If the cardinal and priests favor the government, the Liberals in the present case will be defeated. If this is threatened, Mercier and the Liberals, it is said, will appeal to the Pope. Of course a victory for the Liberals may cut off the supplies of the government, when there will be another dissolution and another election. Meanwhile the charges against the Mercier ministry are growing heavier, and the evidence of wholesale fraud and misappropriation of funds for purely political purposes grows stronger and stronger.

Briefer Comment.

THE proposed establishment of a Parental School for wayward and truant boys, by the city of Boston, is a new and marked departure, and in the right direction. It is proposed to put these boys in groups assigned to certain cottages. There will be a central building for offices, laundry, kitchen, etc., with these cottages arranged near by, something after the plan of the cottage system for the insane. It is hoped thereby to prevent crime rather than to cure it. The city of Boston shows a wonderful percentage of its children in the schools—about 90 per cent. Of the remaining ten per cent. nearly three-quarters are under school age, and of the remainder—about 2 1/2 per cent.—the most of them are invalids.

RUSSIA accepts with avidity the help for her famished millions proffered by America. It is ready to cut all red tape and to afford transportation from New York to Russia for all food supplies which may be furnished. The millers at Minneapolis and other points where the great flouring mills are situated, propose to contribute enough flour to load a ship. The Russian government, by its representatives, agrees that the distribution shall be secured through the Red Cross branches of Russia and America, and through the channel of our legation and the imperial Ministry of Foreign Affairs. Russia also points to the traditional friendship between the two countries, which can be augmented by this new proof of kindly feeling.

A YEAR has now elapsed since General Booth put forth his book "In Darkest England," and made his plea for the "submerged tenth," as he termed the helpless unemployed. The boldness of his plans and the vast amount of money required, shook the faith of the strongest. Bramwell Booth, in a book of 160 pages, has recently given a statement of what has been accomplished so far. The total expenditure on capital account has been \$90,000, but there has been expended \$10,000 additional on the strength of money promised, but not paid in. The farm colony cost \$24,000, and the working expense of the food depots and shelters has been \$28,140. The receipts have been \$26,570. There have been 2,500,000 meals and 347,299 nights' lodgings supplied to the homeless. The workshops show a deficit of £1,140, notwithstanding some of the branches show a net profit, especially the manufacture of army matches, knitting work, and book-binding. While giving the bare financial outline of the work accomplished, the author shows that never before has so much been done to alleviate poverty and distress with such a comparatively small outlay of cash. Even greater results are promised for the future.

NEW YEAR'S MESSAGES to The Epworth Leagues.

Bishop J. N. Fitzgerald.

President Epworth Board of Control, M. M. Church.
During the glad holiday time let every member of the Epworth League seek a double portion of the Spirit, and also perform double duty on the lines of Mercy and Help.

Minneapolis, Minn.

Bishop J. C. Keener.

Senior Bishop Methodist Episcopal Church, South.
THE SON OF DAVID.

Full twenty thousand chariots of gold,
Stood near the Anointed One of old;
That noble Person whom the traitor sold,
Who now, alas! hung drooping, dying, dead!
With many a bleeding wound upon His head,
And asping clefts in both His feet and hands,
Which showed that precious blood so red,
That fell and wept, trickling upon the sands,
For our sins He might forever make amends.

Carrollton, La.

General Superintendent A. Carman.

Methodist Church of Canada.

"Compacted by that which every joint supplieth" (Eph. 4: 16; Col. 2: 19). A body moved from within must have healthful joints, either to stand, to grow, or to go. A living man stands more firmly than a stone bolted to the floor. He surely grows more and travels farther. Ritual and outer conformity may stiffen the church like an icicle, and dogma make it rigid as the statue; but the growing, living, moving church united to its Living Head must have joints and bands; and every joint and band must keep up its measure of supply and support. The Epworth League, mayhap, is a joint in the body of Christ, and at a most critical and long-neglected juncture—the transition of youth. Are Epworthers seeking their nourishment from the Head? Are they doing their utmost to make the body compact and vigorous—the only body that can resist disease, bear burdens, and fight battles? Christ, our life strength!

Belleville, Canada.

Mrs. Bishop Simpson.

Mrs. Simpson sends kindly greeting to the Epworth League, and earnest wishes that their greatest achievement may be the building of a Hall upon the grounds of the American University at Washington, to commemorate their devotion to the teachings of Epworth.

Philadelphia, Pa.

Prof. H. B. Ridgway, D. D.

Dean Garrett Biblical Institute.

To my classes in pastoral theology I said, in substance, soon after the organization of the Epworth League: "Heretofore efforts in our church at the organization of young people have been only tentative—the efforts of individual pastors. The Oxford Club, the Young People's Alliance, were somewhat one-sided, yet good as far as they went; but could not be generally or permanently successful. Now we have reached solid ground. You can unhesitatingly

ly adopt the Epworth League. It is destined to become universal with Methodism." The sequel is known. More and more it wins its widening way.

Evansville, Ill.

Hon. C. C. Corbin.

Layman Methodist Episcopal Church.

You recall the motto of the Old Guard of France in the days of the first Napoleon: "The Old Guard may die, but never surrender." May not the New Guard of the church—the Epworth League—in its conflict with sin appropriate to itself the motto: "The New Guard may die, but never surrender." Clad in the armor of righteousness, and in its hand the sword of the Spirit, it has already heard the word of command and is marching forward, conquering and to conquer.

Webster, Mass.

Bishop J. H. Vincent.

Methodist Episcopal Church.

DEAR EPWORTH: Be large Methodists. There are Methodists who are little and liberal and sectarian. There are Methodists who are large and liberal and catholic. They are Methodist Christians. They hold with the heart the essential verities. They keep the intellect open and active in the study of the real meanings, bearings, and best modes of expressing these verities. They have an enlightened and tender and healthy conscience. They seek to cultivate all their varied powers, while they live and trust and rest in Christ. They let their light shine. They do not ridicule the dear old lanterns, but they themselves try to shine through clear, clean glass. They try to believe and busy Christians three hundred and sixty-five days a year. Epworths: Be wise, bright, broad, busy, steady, many-sided saints. Begin now!

Buffalo, N. Y.

Rev. A. J. Palmer, D. D.

Presiding Elder New York District.

It is a record-breaking year—this that is just closing—may the New Year be a better! The Epworthians in New York send greetings to their brothers and sisters in Boston; and we will do our best, in friendly rivalry, to beat you. Chaplain McCabe says that the latest orders are, "If any man attempts to do anything, shoot him on the spot." Never mind, let them shoot! The armor of the workers is their sure defense.

New York City.

Rev. William F. Warren, D. D., LL. D.

President Boston University.

A HINT FOR EPWORTH YOUTHS.

"So men go freely out and in,
And choose their arms and fight and win,
But none can shut the open door,
All writ with signs of mystic lore,
Where weapons stout and old and good
For each man's utmost hardship
Lie ready, countless, priceless, true,
Within the magic armor."

Boston, Mass.

Bishop J. C. Granbery.

Methodist Episcopal Church, South.

Redeem the time. In malice be ye children; in understanding, men. Fill your minds with light, your hearts with love, your lives with good works. Glorify God in good and useful men whom He has given to the church; follow their faith, kinde with their zeal, carry on their work. Learn and teach, give and give, hold fast and press forward. Do all things in the Lord.

Ashland, Va.

Rev. W. F. McDowell, D. D.

Chancellor Denver University.

A half-million Leaguers in January, 1892, ought to bring to Christ at least another half million new unawakened. That would be a greater achievement than Columbus won. The New Testament shows how to do it. These same Leaguers could transform the life of the church. The New Testament shows how that can be done. They ought to throng our colleges in preparation for a glorious future; and every chapter ought to have one student—needy and worthy—in college all the time. That would be something to work for. All our young people in the League; all in Christ; all at work; all covering the best; and a million souls for the Master! This for 1892.

Denver, Colo.

Bishop C. D. Foss.

Methodist Episcopal Church.

The possibilities of the Epworth League seem to me unimaginably glorious, if it shall be always and everywhere a League with and for the Lord Jesus Christ. Religion first, middle and last; not cast, nor sanctimony, nor pretence, but such unconventional, frank, everyday religion as young people must have if they have any worth speaking of; and their literature, music, sociability, and even innocent amusement, all in plain sight of the central citadel, and so planned as to be its strong and beautiful bulwark;—that is my ideal of the Epworth League.

Philadelphia, Pa.

Mrs. M. B. Claflin.

Wife of Ex-Governor William Claflin.

"Youth is not merely a lovely phase of the transient years; it is a pervading quality of character; a light in itself, and an inspiration to all surrounding lives. The lovely heart-freshness that we call youth is the natural flowering forth of spiritual being."

Boston, Mass.

Bishop E. R. Hendrix.

Methodist Episcopal Church, South.

The seed is the word of God; the field is the world.

Kansas City, Mo.

Rev. Henry A. Bultz, D. D.

President Drew Theological Seminary.

Accept cordial New Year's greetings for the Epworth League. By the grand work it has already achieved, the League has demonstrated its right to be. The wisdom of its management already shown, is a proof that the good work will go on with increasing and constantly enlarging usefulness. May the New Year open with brightest prospects!

Madison, N. J.

Rev. E. E. Hoss, D. D.

Editor Christian Advocate (Church South).

The Epworth League of the Methodist Episcopal Church, South, is just ten months old. It has already, however, organized about 800 chapters, and, as Paul Fenelon when asked by the British Captain whether he was about to strike his colors, "has not yet begun to fight." What the outcome will be, who can tell? Certainly no ecclesiastical movement in modern times contains "the promise and the potency" of greater good! I send greeting and this note to the young Methodists of New

England, with the hope that they may be worthy of the praise which Bishop McIntyre gives to their fathers: "True to their principles, earnest in their convictions; saving much and giving much; taking a great deal of interest in their neighbors' affairs and managing their own thriftily."

Nashville, Tenn.

Bishop J. P. Newman.

Methodist Episcopal Church.

The Epworth League is young Methodism. It stands for all that is beautiful, hopeful and aggressive in the youthhood of ten millions of adherents of our great church. It is the most conspicuous and magnificent movement of our century. May a million of hands bear its banners to victory!

Omaha, Neb.

Rev. E. L. Southgate.

Pastor Methodist Episcopal Church, South.

Happy New Year to the Epworth League! Bethlehem had echo when John Wesley was born in Epworth rectory. I offer a white rosebud, plucked in Epworth garden, as a symbol for the New Year. Fresh, pure, fragrant; let the Sun of Righteousness shine upon it until its petals unfold and display a most beautiful life. Let the dew of heaven moisten it, that it may sparkle like a thousand clustered diamonds in bright rays from cloudless skies. Young men and maidens, "Worship the Lord with psalter and harp." O worship the Lord in the beauty of holiness! Hear that "sweetest voice," "Abide in Me and I in you." So shall you bring forth "much fruit." Unfurl the banner of the cross, and march to the music of the angels' song, "Glorify to God in the highest; on earth peace, good-will toward men." The race of our Lord Jesus Christ be with you all!

Lexington, Ky.

Mrs. John A. Logan.

To the Epworth League cordial greetings and earnest wishes for continued success in their glorious work.

Washington, D. C.

E. R. Graham.

Layman Methodist Episcopal Church.

The Epworth League is a great success. Some very enthusiastic conventions have been held in the Northwest. It seems to be just the thing for the young people; it binds them together, and they are better fitted to work for the Master's cause.

St. Paul, Minn.

Bishop I. W. Joyce.

Methodist Episcopal Church.

From this part of the field I send greetings to the young people of Methodism, and congratulate them on the marvelous success of the Epworth League. Its influence is spreading, its power is growing, and its glow of usefulness is inspiring. I thank God for what has been achieved by our young people in this great movement; and if the spirit of thorough consecration to God, of unwavering loyalty to Christ, and supreme love for the allotted work of the League, shall continue to animate and direct in all the plans and movements of the League, then will the young people of the Methodist Episcopal Church be the agents, in God's hands, for doing a work that will tell wonderfully for good in the spiritual uplifting of the people of all lands. "A Happy New Year" to the young people of Methodism, and a hearty "Godspeed" to the Epworth League and all its workers!

Chattanooga, Tenn.

Bishop W. W. Duncan.

Methodist Episcopal Church, South.

As a New Year's message to the friends of the Epworth League I commend the following words of John Wesley: "I desire to have a League, offensive and defensive, with every soldier of Jesus Christ." "We are always open to instruction, willing to be wiser every day than we were before, and to change whatever we can change for the better."

Spartanburg, S. C.

Mrs. Isabella Webb Parks.

"A Happy New Year," and a prosperous one, to the Epworth League! No development of our myriad-sided Christianity is fraught with greater possibilities and brighter promises of blessings for the world than this grand organization of the youth of Methodism.

Atlanta, Ga.

Bishop H. W. Warren.

Methodist Episcopal Church.

Epworthians—
Their ideal: The perfect stature of manhood.
The excellence of the power: In God, not us.
The guide-book: The Bible.
The end: Everlasting life.
The glory: Unto Him who loved us and died for us.

Denver, Colo.

Bishop J. M. Walden.

Methodist Episcopal Church.

At Epworth, last September, I felt, even more than before, that the Epworth League is Wesleyan in spirit and purpose. Methodism aims to bring under the power of the Gospel those who need it most—i. e., to save them, fit them for Christ's service, and give them Christ's work to do. Because of their own possibilities and their relation to the future, the young need the Gospel most. Many and great interests are conserved through the salvation of young men and women. The Epworth League, in accord with the genius of Methodism for work, plans for useful, helpful service in many forms, bringing into earnest and blessed co-operation those with one talent and those with ten. To the strength of union it adds the enthusiasm of young hearts, and all Methodism feels a new impulse.

Cincinnati, Ohio.

Rev. W. S. Studley, D. D.

Pastor Methodist Episcopal Church.

I hope our next generation of Epworth Leaguers will have influence enough to secure such a "revision" of our book of Discipline as will leave it with the indelible consciousness to decide what "divisions" may be taken "in the name of the Lord Jesus," and so check the tendency of so many of our intelligent and self-respecting young people towards other evangelical fields.

Evansville, Ill.

Everett O. Fisk.

Layman Methodist Episcopal Church.

"Character is destiny in the bud; destiny, character developed, and judgment the culmination and climax of destiny," is an aphorism of a Boston minister. The Epworth League of to-day is our church of to-morrow in the bud, and, according to God's unfailing plan, if you are true Epworthians, your

intelligent exercise of Christian zeal and faithful use of opportunities this year will blossom into the larger activities and usefulness of years to come. May the privileges of the present and the sure hope of the future be an inspiration to you, and may you all have a Happy New Year in glad consecration of hearts and lives to the service of the Master.

Boston, Mass.

Bishop J. F. Hurst.

Methodist Episcopal Church.

The Epworth League has grown to wonderful dimensions in a very short time. Kind words are said of it on every hand. It is making history rapidly. The responsibility which rests upon its leaders is far greater than one can easily imagine. The lines of work for the League are well defined, and it is of the utmost importance that each member do full duty in every department of this great work. The success of the League is best assured by walking steadily in the path of duty and by endeavoring to help others; and that can be done by getting such light and help from God as He is willing to give to all His faithful servants. For 1892 I wish the League abundant success, and then, when the bells of 1893 come, it will be found that its numbers have advanced to a half-million of members.

Washington, D. C.

Bishop W. F. Mallalieu.

Methodist Episcopal Church.

Brief mortal life affords but few opportunities for actions supremely great, but numberless opportunities for little routine deeds of eternal import. Every Epworth Leaguer ought to make sure that every thought, word, and deed should glorify God and be an uplift to some struggling soul.

New Orleans, La.

Emily Huntington Miller.

Dean Woman's College, Evanston.

"Look Up and Lift Up" is a condensed Gospel, uniting the broad invitation "Come!" with the great command "Go." Come, for healing, for help, for wisdom. Go to carry to others what you have received. As you go, "Look unto Jesus, the author and finisher of your faith;" "As you go, preach, saying, the kingdom of heaven is at hand." First "chosen out of the world," then "sent forth into the world," filled with the light "in which is no darkness at all." Then bidden to let that light so shine that men, seeing it, may glorify its divine source. Fed with the bread and refreshed with the water of life, and then sent to offer to the starving multitude, "without money and without price," that which alone can satisfy its hunger and quench its thirst. You cannot "lift up" until you first "look up;" you cannot "look up" without wishing to "lift up."

Evansville, Ill.

Rev. S. A. Steel, D. D.

Pastor Methodist Episcopal Church, South.

The Epworth League of McKendree Church, Nashville, Tenn., numbers about 100 members. It has an elegantly furnished room, adorned with historic pictures, a small but well assorted library, and an earnest and working membership. It is especially active in looking after strangers, in distributing charities, in training young Christians to work for the church, and in promoting spirituality among them. We hope to make it a model League.

Nashville, Tenn.

Bishop D. A. Goodsell.

Methodist Episcopal Church.

I say, All hail to the Epworth League! It promises to do, and is doing, the great work of training intelligent Methodists and broad-minded Christians. May it prosper beyond all our hopes!

Fort Worth, Texas.

Bishop C. B. Galloway.

Methodist Episcopal Church, South.

I pray that the New Year may bring sublimer opportunities and larger usefulness to the Epworth Leagues of Ecumenical Methodism. May the Spirit that presided over the Epworth paragonage in Lincolnshire continue to bless the children of the church, and raise up other Wesleys whose conquests will speed the universal empire of the Son of God!

Jackson, Miss.

Bishop W. X. Ninde.

Methodist Episcopal Church.

Warmest greetings to fellow Epworthians! May the New Year mark the springing freshness of a renewed life in Christ Jesus! May our young people covet the richest blessings of grace, and fill up the measure of their days with the double service of sacrifice and labor!

Topeka, Kansas.

Rev. B. P. Raymond, D. D.

President Wesleyan University.

MY DEAR YOUNG FRIENDS: The year 1891 has recorded the growth of your League as the most noteworthy feature of our Methodism for the year. That the year 1892 may be made memorable by your zeal for good works, and the largest spiritual results, throughout all your societies, is my most earnest prayer.

Middletown, Conn.

Bishop S. M. Merrill.

Methodist Episcopal Church.

An army of young people in array for Christ! What can be more inspiring? The Epworth League means faith, devotion, spirituality. It aims to unite heart, hand, life, influence, and all the resources of genuine Christianity, in building stalwart Christian character, and in rescuing souls from the meshes of worldliness. Its whole life accords with the mission of Jesus Christ. In sympathy and effort it is one with Him. Standing apart from specialities, it widens in its progress to the needs of every class. It stretches its hand to help the weakest, the lowliest, the outcast, as well as to encourage the wavering in more favored circles. Hail to the Epworth League! The church bids it welcome. Its birth bespeaks its providential call to life. God grant it a career of unparalleled prosperity. Amen!

Chicago, Ill.

Rev. William Arthur, M. A.

Wesleyan Methodist Church, England. Author of "Tongues of Fire."

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh froward things" (Prov. 2: 10-12). May the wisdom that is from above, enter into the heart of the members of the Epworth League, with the knowledge of the true God and of Jesus Christ, and keep them from the way of men who speak froward words against the sound words taught by Holy Scripture, and tested by the ages!

THE SUNDAY CAMP-MEETING.

II.

REV. GEO. S. CHADBOURNE, D. D.

IN my first paper I specified several things which have contributed to bring the modern camp-meeting into disrepute, and to defeat those ends for which the gathering is supposed to be held. In view of the facts there stated, the conclusion would seem reasonable, either that the present status of the meeting should be changed, or that it should be discontinued. For it may well be doubted—and by many is seriously doubted—whether more of good than of evil is its net result. That such a change is possible, I fully believe; such modifications may be introduced as will adapt this gathering to existing conditions and needs, and place its good results beyond question. But of these I cannot now further speak. I have been asked to write of the

Sunday Camp-Meeting.

To this, as now generally conducted, there are

The Epworth League.

New England District.

OFFICERS.

William Ingraham Haven, President,
16 Temple St., Boston.
Edward S. Everett, 1st Vice-President,
Portland, Me.
G. F. Dawson, 2d Vice-President,
Lawrence, Mass.
L. E. Hitchcock, 3d Vice-President,
Chicopee, Mass.
Mrs. O. W. Scott, 4th Vice-President,
Norwich, Conn.
Fred H. Knight, Secretary,
Springfield, Mass.
Wm. M. Flanders, Treasurer,
Newton Centre, Mass.

PRESIDENT'S NOTE-BOOK.

THERE is just one thing I want to emphasize in this column this month, and that is the reading work, and that work will engage your heartiest attention. I have no doubt, during the early weeks of the new year, wherever your churches hold special meetings. But there is other important work before the members of our chapters. Now the long winter evenings are upon us, and the opportunity of meeting in little circles for reading, I hope you will improve this opportunity. The winter will soon be over and this chance gone.

Our authorities have at last all the books of the reading course ready, and they have prepared a little leaflet giving full particulars about the course, the best way in which to take hold of it, the certificates, seals, etc. This leaflet can be obtained by sending a stamp to Mr. C. R. Magee, 38 Bromfield St., Boston, Mass. The reading selected is interesting, and it is profitable also. You will all enjoy Margaret Lonsdale's "Sister Dora," and be encouraged by it to use your life as nobly as did this English girl. Mr. Stuart's book will introduce you to the sweet singers of the Christian Church, and James Russell Lowell will teach you many noble truths in the pure and lofty verse of his "Sir Launfal and Other Pieces." The readings in the Discipline will surprise you by turning out interesting instead of dry, and the readings in the New Testament will bring you into the presence of our God.

Now can you not find some one to read these books with you this winter, and can you not arrange for an occasional meeting to review what you have read, and have essays and talks upon kindred topics? I believe you can get up such reading circles in every chapter in New England, and have the most delightful times together.

I will put right here the suggestion offered in the circular, that may help in the planning of the reading for December and January. Just begin with the December work and catch up when you can.

DECEMBER.

The Gospel according to Matthew.
Readings from the Discipline of the Methodist Episcopal Church—Paragraphs 28-42.
The Origin of the Methodist Episcopal Church and "The Articles of Religion."
Gospel Singers and their Songs. Chapters 11.

Sister Dora. Chapters 1, 2.
Required readings in the Epworth Herald.

JANUARY.

The Gospel according to Mark.
Readings from the Discipline of the Methodist Episcopal Church—Paragraphs 43-57.
The General Rules and "The Membership of the Church."
Gospel Singers and their Songs. Chapters 13, 14.

Sister Dora. Chapter III.
Required readings in the Epworth Herald.

If you want to ask any questions about this work, write to Judge L. E. Hitchcock, Chicopee, Mass., our third vice-president, and he will help you.

WILLIAM INGRAHAM HAVEN.

ANTHONY ASHLEY COOPER,
SEVENTH EARL OF SHAFESBURY, K. G.

REV. W. H. TURNINGTON.

THE recent publication of General Booth's startling book, "In Darkest England," in its benevolence of purpose, in its direct, energetic grapple with the problem of England's vast poor population and degraded criminal classes, in its breadth of sympathy, in its greatness of plan, reminds us with freshness and force of that remarkable man so widely honored, whose name stands at the head of this article. Whatever may be thought of the wisdom of General Booth's plans, the strong philanthropic purpose expressed in direct line with the main current of that marvelous life whose death is so deeply lamented on two continents. His well-known strong objections to the Salvation Army movement in general on account of its irreverent, grotesque, rollicking methods, did not absorb all his candor and charity, for he says: "I am prepared to wait . . . obeying, meanwhile, with all my heart, the exhortation of Gamaliel, 'If this counsel or this work be of man it will come to naught; but if it be of God, ye cannot overthrow it, lest haply, ye be found to fight even against God!'"

If any man was in a position to know, and who made it his business to know, just what the phrase, "In Darkest England," covered, that man was

Lord Shaftesbury.

In the dead of night, with lighted lantern, did this man, moving in the highest circles of English society, go into the darkest corners of England's metropolis, among disreputable courts and alleys where thieves and harlots congregated, places that were "the despair of the police," for the purpose of rescuing the lost. He went down into dismal cellars, up into lofty attics, in

Holborn, on the Strand, in Lambeth and Westminster, in Whitechapel and Spitalfields, where the squalid, half-fed, half-naked, filthy masses seemed to be stewing in the exhalations of their own uncleanness, and put himself in commiserate, personal contact with these wretched beings; and then, in Parliament and out, worked day and night for their relief. Some of General Booth's plans of alleviation were anticipated and carried out years ago, on a certain scale, by Lord Ashley.

A guide conducting a tourist up the Rhigi sorrowfully observed: "I wish I lived in Holland, for there are men there." Grand mountains, beautiful lakes, sublime scenery, elegant temples, seemed poor and tame enough to him compared with men measuring up to his ideal. Truly, man in the midst of material splendors, surrounded by the physical glories of the whole earth, is superior to them all. He stands higher than the loftiest mountain. His value exceeds that of our whole planetary system. For him the hills were reared. For him the oceans flow, and sun, moon and stars shine. There is richer reward in studying character than the monuments and scenery of this world.

England, with her castles and cathedrals, her historic landmarks, her great engineering works, her hospitals, charities, factories, schools and museums, bears evidence that "there are men there," and have been for long periods of time, but the student of English history in the twentieth century will find no name standing higher on the roll of England's benefactors than the name of Anthony Ashley Cooper; and in the history of the world he will find no name that shines with a brighter lustre as a reformer than that of this man; nor an instance of a greater devotion of high position, cultivated powers, time and strength and sympathy and life ambitions, to the cause of the poor and oppressed. He was a lofty, pure-minded statesman who could not be cajoled, intimidated or bribed, and whose heroism was sublime.

What interblending of parliamentary duties, philanthropic and social labors, with the humblest personal, missionary toil, all crowned with the deepest, most unaffected piety! What generosity of nature, what tenderness and kindness of heart, what rare self-sacrifice, what courageous bearing up under crushing financial burdens! How the world's suffering touched his soul! Hear him as he says: "When I feel age creeping on me and know that I must soon die—I hope it is not wrong to say it—but I cannot bear to leave the world with all the misery in it." He was actually connected with about every charity in London. He defended every suffering interest. Boot-blacks, chimney-sweepers, costermongers, factory operatives, lunatics, paupers, ragged schools, the blind, and literally scores of other causes and societies, he gave his life to help and defend. He was also president of the British and Foreign Bible Society and of the Society for the Prevention of Cruelty to Animals. He was always in demand to preside at great public meetings in the interest of reform. Probably no man in England has presided over so many religious assemblies and great missionary and Bible Society gatherings in halls, as this man has. He lived in a constant atmosphere of prayer. His thorough consecration to God is manifest in everything, and his devotion to his family is beautiful and touching.

For twenty years I have met with Lord Shaftesbury's name frequently in my range of reading in the periodical press, and always as connected with great philanthropic and missionary enterprises or reformatory measures in Parliament. It began to grow upon me that he was no ordinary man; but not until his death and the great facts of his long life were collated and brought to my attention, did I have any clear, definite conception of the

Vast Moral Height

to which he had raised himself by his consecrated activities. I feel mean, ashamed and humiliated, as I study such a career, so exalted, so intensely active, so unselfish and Christlike. He was an English nobleman whose nobility needed no support from the garter and escutcheon. The distinction of rank belonging to him by birth lifted him not one particle in spirit and mind above the common people. His life and deeds are a sharp, powerful rebuke to that contemptible spirit of caste that so largely affects society. His peerage, large estates, cultivated mind and university degree gave him no lordly airs and aristocratic exclusiveness of feeling. In contact continually with the leading men in Church and State, in carrying great bills through Parliament, in the declaration of vital principles, in the great crises of fierce debate, in the adjustment of vexed social questions, no base sycophancy, no latitudinarianism, no homage to popular opinion, was ever detected in him. He had the vision of a true statesman. The great aim of his life was to elevate the common people, and as he found the only way to do this was to get down to their plane, he refused all offices and honors that would put him at too great a distance from them. When, in 1855, Lord Palmerston urged him to take a place in the ministry of the realm, he answered: "I cannot satisfy myself that to accept office is a divine call; but I am satisfied that God has called me to labor among the poor." Again, in 1866, Lord Derby urged him to accept a high office in the government, when he said: "1,000,000 operatives are still excluded from the benefits of the Factory Acts, and so long as they are unprotected, I cannot take office." A noble answer from a lofty spirit!

Behold this tall, pale, thin, careworn man, as a humble layman in the church, a peer of the realm, as he goes about

in darkest London when midnight has fallen upon the great city, like his Master seeking to rescue the perishing. One night, we are told, he is at the vagrants' hiding-place arousing the poor sleepers from their damp bed of rotten straw, filthy with vermin, and leading them to the Ragged School, to stir by their side teaching them and stirring within them longings for a pure life. The next evening you may find him at the vast Exeter Hall, presiding over some great gathering composed of the best people in England's metropolis, and thrilling the audience in the interests of his life-long conflict with human wrongs. Another evening you can see him in the slums of the city, in the midst of an audience of five hundred thieves and criminals, without weapon or guard, calmly advising them how to get out of the clutches of vicious habits and lead an honest life. Again you behold him in the House of Lords, a peer among peers, pleading with all his soul for the passage of some important bill in the interests of factory operatives or other unfortunate classes. "That one man carries through Parliament scores of relief bills in the face of opposition, and what is worse—inertia. He shortens the hours of labor, secures sanitary provisions, educational opportunities, better wages, better homes, and what-else else can improve the condition of the poor working people. There is nothing near or far that is wrong, oppressive, unjust, unmerciful, in which he is not personally interested."

The statement has been made that during a public life covering a period of more than fifty years, he was identified with more organizations and measures for the uplifting of humanity than any other man who ever lived. That is a strong, remarkable declaration, but it is an extraordinary man concerning whom it is made. I do not believe it can be successfully contradicted. Canon Wilberforce has well said that such a life as Lord Shaftesbury's has solved, by its devotion to the interests of others, the problem, "What was the value to the nation of an hereditary aristocracy?" Such nobility as this never decays; such an aristocracy as finds its exemplification in piety so deep and simple; in a consecration so entire to the salvation of lost, ruined humanity; in a humility and self-denial so profound; in a generosity so unstinted, is a crown of unfading glory to any land. Great, magnanimous, loving, righteous soul! Rare indeed in any age are such lives. This world is poorer since this good man left it. He has no equal in the American Congress. He has no successor in the British Parliament.

What indignation was aroused in his soul at the party spirit, the love of office, the intrigue, the affectation, the selfishness, and the utter lack of moral principle in public life! It was because his righteous heart was wrung with severe trials in this matter that he exclaimed in his journal: "Public life is intolerable and disgusting [yet how much worse in America!]. Truth and justice, religion and piety, for which we pray, have no more share in this concern than the mines of Golconda in the manufacture of green cheese." A famous remark of a Western senator recently elected to private life, concerning morals in politics and its purification as an "iridescent dream," puts us in sympathetic attitude with this strong statement of Lord Ashley. How beautiful, as we behold

This Christlike Man

going among the ragged schools, talking with the children, listening to their tales of hunger and weeping! He says they must be fed. He hurries from the building, etc., into his brougham and orders his coachman to drive home. In a few hours two large churns of soup are sent down—enough to feed four hundred. This continues until during that winter 10,000 basins of soup and bread are distributed to the poor creatures—soup made in his own mansion in Grosvenor Square. He sells his paintings and other valuable family articles in his ancestral home in order to maintain his benefactions and meet his expenses. The friend of the poor and oppressed always; writing in his journal: "I often think, when fatigued, how much less my weariness must be than that of the wretched factory women;" having great talents; occupying high position; generous, true and brave—how this poor lost world will miss him!

Blessed indeed is it to trace such a life! Thickly studded as English history is with great names, his name stands in the forefront, in some aspects superior to them all. Burke reminds us of him in general, greater in philosophical cast of mind and in elucidating principles of government as a profound legislator, but inferior in his popular hold upon the masses, in piety, in personal sympathy and breadth of philanthropic and reformatory labor. Peel, Pitt, Fox, Palmerston, Cobden, Bright, Melbourne, Wellington, Russell, Howard, Wilberforce, Salisbury and Gladstone, are all eminent names, but none of them shine with the splendor that circles around the name of Lord Shaftesbury. Wilberforce in his great work had behind him a prime minister and a strong committee. Shaftesbury in his greatest reformatory work stood alone and overcame greater opposition. His work, too, had greater breadth. Gladstone, stern, imperious, intellectually great as he is, influential as he still remains, has not taken hold of the heart of England in benevolence, reformatory work, private and public, with such sweep of effort, such sublime consecration to the highest ends, such devotion of honor and office, and such devoted resistance to unlimited abuse.

Lord Shaftesbury's work was costly. The fate of all reformers was his. He was roundly abused to the last. All manner of vile epithets were heaped upon him. He was deserted in the very crisis of his greatest battles by his friends. He was opposed by the press, by scheming Lords and Commons, and by popular opinion, but he has earned a blessed immortality and given to the world a sublime example of true Christian heroism. His life, in three volumes, by Edwin Hodder, published by Cassell & Company, makes one of the most fascinating, thrilling, inspiring biographies that it has ever been my lot to read, and I endorse with the utmost heartiness the note, by the editor of this paper in a recent issue, commending this work to our people. Have our preachers generally read these splendid books? They will find here both intellectual and moral tonic. They constitute a great mine of spiritual profit. They have been to me a rich means of grace. I can give no idea, hardly, in this limited article, of the fullness and wealth of these volumes. No more profitable hour could be spent than in holding up before our congregations the salient points and leading facts in so eminent a Christian career. Here is a model life to present to our public men and legislators, most refreshing and bracing. His labors were simply prodigious and his perseverance and patience wonderful. How in one mortal life he could compress so much toil, amid such distractions (witness his voluminous journals), is to me a standing astonishment. As a legislator, as a philanthropist, as a humble missionary and Christian worker, he deserves to be held up before the people as a bright example of undeviating integrity, earnest piety, unceasing activity, and of a courageous, self-sacrificing spirit. I cannot more appropriately close this article than in the beautiful, truth, full lines of Miss F. P. Cobbe, presented to Lord Shaftesbury upon his eightieth birthday:—

"For eighty years the champion of the right;
Of hapless child neglected and forlorn;
Of maniac dunced in his double night;
Of woman over-taxed and labor-worn;
Of homeless boy in streets with peril life;
Of workman sickening in his arid life;
Of Indian parching for the streams of life;
Of Negro slave in bonds of cruel men.
Oh! friend of all the friendless 'neath the sun,
Whose hand has wiped away a thousand tears,
Whose fervent lips and clear, strong brain have done
God's holy service, lo! these eighty years—
How meet it seems thy grand and vigorous age
Should find, beyond man's race, fresh pangs to spare,
And for the wronged and tortured brutes engage
In yet fresh labors and ungrudging care!
For eighty years! Many will count them over,
But none save He who knoweth all may guess
What those long years have held of high endeavor,
Of world-wide blessing and of blessedness."

THE SIDE BOOK-SHELF.

ST. BOTOLPH.

TWO new books have recently found their way into this cozy resting-place. One of them is an attractively gotten-up volume, with good binding and interesting illustrations, published by Lee & Shepard of Boston; the other is a prim, homely fellow, with old-fashioned pictures put in here and there without adding anything to the appearance of the book. The latter volume is from the press of our Western Book Concern, a publishing house full of good taste in their dress and adornment. If St. Botolph ever feels as if he wishes he were not a "saint" for a little while, it is when he handles such volumes prepared for the trade of the Methodist Episcopal Church by one of the great publishing houses of the country, and attired in such an ugly dress as to be positively repulsive to all who love to handle an attractive book. This book is entitled, "The Young People's History of Methodism." It is prepared by H. L. Smith and J. W. Mahood, and is a book of about 225 pages. The authors have done their work well. They have told the story from the good date in Epworth to the present date on the woman's question. It should be in the libraries of all our young people and read by all who have not recently gone over the history of the Methodist movement. And, by the way, it is a good plan to read this Methodist story every few years. It stirs the blood and rouses to faith and action. An hour or two with the facts of our providential origin and development will quicken all thoughtful souls to increased zeal. We advise you to get this volume and plunge into it forgetting all else. The other book is Rev. Dr. Louis Albert Banks' "White Slaves." Here everything is put taking, from cover to concluding poem. The book is all full of pictures—camera pictures and brain pictures. There are junk-shops and tenement house courts, "swell" avenues and sand gardens. There is a picture of the Paul Revere House and Christ Church tower, and photographs of "The Peanut," the "Banana Seller," "The Queen of the Dump," and "The Auctioneer." The book is written in a wide-awake, spirited manner, and in warm, loving sympathy for all who suffer. The author keeps as clear, as one of his ardent temperaments could be expected to, from the danger of forgetting that which a wise man said once, that "the under dog sometimes deserves to be the under dog." The great text of the book is the word of Job—"may the author be spared Job's trials—"The cause of him that I knew not I searched out." All the members of the League should read this book, and then under the guidance of their pastor and the deacons, the League should go on a tour of investigation to the places where the poor live, and see how they can be helped. You can get just a taste of the book from this selection:—

"I shall confine myself at this time entirely to the work of women and children in their own homes. Most of this work is performed by the dispensary doctor for the district. It is a widow with one child—a little boy scarcely three years old. The child is just recovering from a troublesome sickness, through which the doctor became acquainted with her. She has been sewing for a good

while for one of the largest and most respectable dry-goods houses on Washington Street—a firm whose name is a household word throughout New England. She has been sewing for two lines—cloaks and aprons. For some time she has been making white aprons—a good long apron, requiring across the bottom and on both sides, the band or 'apron string' is hemmed on both sides, and then sewed on to the apron, making six long seams. For these she is paid fifteen cents a dozen. Besides that, this great, rich firm, whose members are rolling in wealth and luxury, charges this poor widow fifteen cents express on her package of twelve aprons, so that for making one hundred and twenty aprons, such as I have described, she receives, net, one hundred and thirty-five cents! If she works from seven o'clock in the morning until eleven o'clock at night, she can make four dozen; but, with the care of her child, she is unable to average more than three dozen a week. Which, after the expressage is taken out, she receives forty cents a day for the support of herself and child. . . .

"I came home with a little farther around the harbor. Let us climb up three flights, to a little attic suite of two rooms, so low at the side that, with my length of anatomy, I have to keep well the middle of the room in order to stand upright. Here live a Portuguese mother and five children, the oldest thirteen, the youngest not yet three, a poor, deformed, little thing that has consumption of the bowels, brought on by scanty and irregular food. Its tiny legs are scarcely thicker than my thumb, and you cannot see its feet. It has endured twenty-five years of misery, instead of three, without the heart-breaking, little thing that has consumption of the bowels, brought on by scanty and irregular food. Its tiny legs are scarcely thicker than my thumb, and you cannot see its feet. It has endured twenty-five years of misery, instead of three, without the heart-breaking, little thing that has consumption of the bowels, brought on by scanty and irregular food. 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through. But let us encourage the intelligent, hearty, soul-stirring Amen. Oh, for the shout of a king in the camp!

An Important Work for the Juniors.

REV. C. E. SPaulding.
The Junior League should introduce the children of Methodism to every form of practical godliness. It should be at once a practical Missionary Society, Temperance Society, Church Club, Helping Hand Society, and should be enrolled in the Grand Army of Christian Education. Its usefulness will also be immensely increased if the work of humane education can be carried on by the League. Any Junior League can be constituted a Band of Mercy, auxiliary to the Band of Mercy of America, by devoting one meeting a month to the subject of kindness to all, and by adding to its pledge the following promise: "I will try to be kind to all harmless living creatures, and try to protect them from cruel usage." When this is done, Boston, Geo. T. Angell, 19 Milk St., Boston, Mass., president of the Parent American Band of Mercy, and receive an enrollment number. If your League numbers 30, Mr. Angell will send you a copy of Band of Mercy Songs and many leaflets containing anecdotes and poems sure to inspire the League with interest in the most Christian virtues of gentleness and kindness to all.
Humane education not only results in the prevention of cruelty to animals and the merciful treatment of hundreds of harmless creatures that God has made, but is also sure to result in greater care for the feelings of others and more regard for the sufferings of humanity. The object of the Bands of Mercy is to teach and lead every child to seize every opportunity to say a kind word or do a kind act that will make some other human being or some dumb creature happier. This training makes crime more improbable and philanthropy more spontaneous, and, best of all, it makes the children more like Christ.
Let us seek these incentives for the children of Methodism. One League already enrolled. Many should enroll at once. The advantage of enrollment is that one gains the results of experience in prepared literature and songs, and feels their association with thousands of similar bands. There is no expense except for leaflets that you may order. The results are stored up in the character and in the personal power of the Methodists of to-morrow.

Our Book Table.

THE CENTURY DICTIONARY. Vol. VI. Century Co.: New York.
The most important book in any library, except the Bible, is a standard dictionary; for that man is rare indeed who in his reading does not need to consult a dictionary in order to discover the meaning of a word new and then. Moreover, for one who has not received a college education, but is nevertheless liberally educated by observation, travel, reading, and private study, a first-rate lexicography is a sine qua non. There are many multitudes of such. There are many hours they get, spend their time in studying some scientific subjects, and they often need for reference a dictionary. We saw a man the other day, who, we know, is a day laborer, reading the Encyclopedia Britannica. He doubtless needed a dictionary. He was reading about "Populism," and such words as mitre, incense, syllabus, bulls, canons, etc., will be floating in his mind for a definition. We need not say that such a general dictionary as this superb Century would answer his needs, as well as those of all others. This last volume contains 1,046 pages, and the whole dictionary 7,046 large quarto pages. There are nearly half a million definitions of over a quarter of a million words, 30,000 defined phrases, 300,000 illustrative quotations, and 5,000 etymologies. It is, therefore, a most thorough work. In this volume, e. g., Prof. Young, the distinguished astronomer, accurately and scientifically defines sun and sunspot, with excellent engravings. This indicates the painstaking endeavor which the publishers and editors of this magnificent mountain of lexicographical labor have made to produce something to which there shall be no superior. To some truly in astronomy they might have gone and secured a perhaps satisfactory definition of sun and sunspot, and none but a few would have known the difference, but few did otherwise, and a literary enterprise, equalled by none in this century, has been carried through to success.
UNCLE TOM'S CABIN. By Harriet Beecher Stowe. Boston: Houghton, Mifflin & Co. 2 vols. Price, \$4.
This new edition of this famous story is undoubtedly the best that was ever issued, not alone on account of the magnificent typography, and the dainty red silk and gold binding, but also because of the numerous beautiful illustrations by Kemble. "Uncle Tom's Cabin" will never grow old, and it is one of the world's classics, and when the new has reached that ideal of perfect freedom, this great novel will stand out distinctly in the dim vista of the long past centuries as a tender and pathetic memorial of one of those barbarous and terrible institutions of human selfishness and ignorance. Even the many histories of the great Civil War, in those far-off, happy, halcyon days will not be regarded as of as much value as this modest but powerful story by a lovely and cultivated woman, because in those days "war will be no more," and the children which are to be, will read with more wondering delight of Uncle Tom and Eva and Cassy than the children of to-day, and the adults of that to-morrow will weep over the tale and gather golden grains of gratitude.

SIR WILLIAM JOHNSON AND THE SIX NATIONS. By William Elliot Griffis. New York: Dodd, Mead & Co.
This little volume, bound in red cloth, is the first in a series to be known as "Makers of America," and gives the life of one of the greatest, perhaps one of the least nationally known, of the makers of our country. His chief work was with the Indians known as the Six Nations, with whom he traded and held the most familiar intercourse. The statements of this latter day may well read and ponder upon the methods of Sir William Johnson in dealing with the Indians, for happily might lead to the peaceful solution of many of our vexing problems which too often, on our Western frontier, lead to bloodshed and crime. Dr. Griffis has written the story in the clearest and simplest English, and with an evidently sympathetic pen. His volume is an excellent synopsis of this series.

THOMAS HOOKER: PARACHUTE, FOUNDER, DANCER. By George Leon Walker. New York: Dodd, Mead & Co.
This is another one of those very able and suggestive volumes in the series known as "Makers of America." There is an individual link of affection between the present generation of Partisans and the earlier Standard, etc., and whatever magnifies that affection by revealing the strength of their characters, despite their faults and weaknesses, will ever be welcome. This beautiful volume, the equal of its able predecessors,

will be especially in demand in Connecticut where most of Hooker's life was spent and most of his work was done, and in Massachusetts as well, though he left it for personal and political reasons.

THE FRANCO-GERMAN WAR OF 1870-71. By Field Marshal Count Helmuth von Moltke. New York: Harper & Bros.
This is the classical history of the war, the material and political effects of which have not yet disappeared in Europe, written by the great German Field Marshal who, it has been said, planned the campaign in his study long before it issued forth in the reality of the combat at arms between the French and Germans. He therefore must necessarily have a clear idea of the complete movements, especially of the German army, from the first engagement at Wissembourg until the final capitulation of Paris. On every page is revealed the clear conception of the great soldier, his firm grasp of conditions, his balanced realization of hopes for the Germans and fears for the French, and that foresighted understanding of the meaning of a given battle, or even sortie. The style is graphic, without rhetoric; plain, without undue ornamentation; strong, without diffuseness. And then there is through the whole a passionless impartiality which is especially charming. There is no extravagant laudation of the brave Germans, nor no supercilious degrading of the brave Frenchmen. This volume will take its place as the standard history of the great Franco-Prussian war. The translators have done, we judge, most admirable work.

THE INCARNATION OF THE SON OF GOD. By Charles Gore, M. A. New York: Chas. Scribner's Sons, Price, \$2.
These are the Hampton Lectures for 1891. They take us into the deepest problems of theology and metaphysics so far as they are related to a full understanding of the personality of Christ. The vindication of the supernatural character of Christ, not in a relative sense, but in an absolute one, which Mr. Gore has given here, is able and philosophical. He endeavors to show that the Incarnation is no unnatural phenomenon, but is rather the consummation of a natural order, and upon this basis he develops a series of lectures which are fresh and luminous.

EVENING BY EVENING. By C. H. Spurgeon. American Tract Society: New York.
This is a series of readings for evening, for the family gathered together, or for the Christian in his private closet. It need not be said that they are both thoughtful and spiritual, and Christians will be strengthened by the reading of them. At the top of each page is a text, and then the page (and only that) is given to a brief homily upon it in Mr. Spurgeon's best style. At the close of the volume thirty-one well chosen hymns are added.

THE BOY CONVICT OF PRIMEA. By Margaret E. Winslow. Price, \$1.25. Congressional Sunday-school and Publishing Society: Boston.
The current of this story runs rapidly along and holds the attention of the reader to the last. Any one at all familiar with English literature in minor matters, will readily recognize the truthfulness of the narrative. There are some pretty descriptions of scenery and of life in the sunny island paradise of Bermuda, and there is a quiet lesson of an overruling Providence who rights wrongs and dispenses justice when the day looks the darkest. The book is an interesting one for young and old, and makes another pleasant addition to Sunday school literature.

JESUS, THE CARPENTER OF NAZARETH. By a Layman. New York: Charles Scribner's Sons.
We desire to recommend this book most cordially to all our readers. We sincerely wish that we could persuade every Methodist mother to read it at odd times to her children. We are sure it would do her incalculable good, and would bless her children. It is loaded, like a rich vine, with clusters of fine spiritual thoughts and inspirations. It is written in a simple style, well calculated to please both children and adults.

MIDSHIPMAN PAULING. By Molly Elliot Sewall. New York: D. Appleton & Company.
Those who read about "Little Jarvis," a brave little midshipman, by the same author, will certainly wish to read also about this other midshipman. The author makes this story thrill with interest, and in order to leave that interest untouched, we simply say that boys will not miss reading about the brave and heroic acts of Pauling. It will make them better and nobler themselves, besides awakening in them a love for the great country of ours, and especially for the brave sailors who have fought on its ships' decks from the very earliest history to this time.

THE GILDED GUARDS. By Mrs. O. W. Scott. New York: Hunt & Eaton. Price, \$1.
Who ever tired of war stories when they are skillfully told, as is this one? The reader finds himself transported to a New England village all ablaze with patriotic fervor. A sermon preached by a visiting clergyman has stirred the whole community and caused them to feel that they must take their part in the defense of their country. The sketches of rural life in New England are very faithful. The author has shown keen observation, and depicts the characters in her story with great skill and with a quiet sense of humor. Through all there runs a subtle and interesting plot, and the story once begun is pretty sure to demand the reader's closest attention. Some of the characters show a noble purpose in life, and the tone of the whole book is pure, healthy and strong.

THE KING'S MESSENGERS. By Emily Hunt-King. New York: Hunt & Eaton. Price, 30 cents.
This story has run through the *Epoch* and *Illustrated* and has delighted its many thousands of readers. The author has written her story with a sweet reasonableness, a deftness and lightness of touch and a grace of style which may well serve as a model for a book for young people. The Sunday school library which has not a copy of this bright and cheerful story should hasten at once to procure it. The author does not try to preach or thrust a moral at the unwary reader, but there is such an undertone of spiritual truth pervading the narrative, such a winning uplift for young people, and such a winning interest in every page, that the book ought to find its way into every family. It treats of League work incidentally, but never gives the impression that it was written for a purpose save the one grand object, which one must admit as he reads, of writing what shall be strong, helpful and healthy. Would that the number of such charming stories might be legion, and that this one might be in the hands of all our boys and girls.

THE BOOK OF PALMS. London: The Religious Tract Society. Fleming H. Revell Co.: New York.
This is a capital manual of this wonderful book of the Bible, which is metrical, arranged according to the Revised Version. There are also given various readings, derivations, explanatory notes and an index. The information on title and division of books; structure and style of the Psalms;

the superscriptions; authorship; occasions of the Psalms and their chronological order; use of the Psalms in divine service; contents and spirit of the Psalms; Messiah in the Psalter; the Psalms and human experience, and English versions of the Psalter. The volume is exceedingly valuable as a whole.

LATTICE LIBRARY. 10 vols. New York: Hunt & Eaton. Price, \$3.
In a pretty cover of drab muslin, with an average of twenty-five illustrations to each volume, and with short, crisp and well told stories, these books make an excellent addition to the infant department of the Sunday-school library.

AN IMPERATIVE DUTY. By W. D. Howells. New York: Harper & Bros.
Mr. Howells is so individualized among our American novelists that he has aroused antagonisms as well as won friendships of the most pronounced kind. But this story, less than "Annie Kilburn" and "The Rise of Silas Lapham" is marked by his peculiar genius. Nevertheless, it will be read with avidity, however much you may dissent from the psychological analysis of Olney—a character at once desperately real and unreal.

THE YOUNG PEOPLE'S HISTORY OF METHODISM. By H. L. Smith and J. W. Mahood. Cincinnati: Craton & Stone. Price, 75 cents.
John Wesley died on March 2, 1791, a hundred years ago, and during that century books in great numbers upon him, his work, the church which he founded, have been issued, showing that he built wiser, stronger and broader than he knew. Methodism is a vast, vital, religious force in the world, and by young should know it. In this little volume the authors have briefly and graphically traced the history of the hundred years, and photographed the present status of Methodism in the world. Epworth Leagues will especially find this volume helpful reading.

Silver, Burdett & Gummery, publishers. 6 Hancock Ave., Boston, Mass., have just issued a charming holiday gift book, *Songs for All Seasons*. These songs were written by Rev. S. Dryden Phelps, D. D., well known to every Christian reader as the author of some of our most charming hymns and songs—among them, "Something for Thee," which has been sung in every Christian land. The thought of the author is to provide a song for each day in the year. This, together with the excellent style in which the publishers offer the work, makes of it a very acceptable gift book for birthdays, holidays, etc. For sale by all booksellers, or mailed on receipt of price, \$1.25.

THE NEW WORLD AND THE NEW BOOK. By Thomas Wentworth Higginson. Boston: Lee & Shepard. Price, \$1.50.
The first essay of the twenty-eight here published gives a title to the volume. Mr. Higginson is perhaps, without doubt, next to George William Curtis, our best living American essayist. His style is lucid, his matter is scholarly, his spirit optimistic, his touch on any topic tonic. This series of essays are in his best vein, and will more than repay re-reading, again and again.

SHORT STUDIES IN LITERATURE. By Hamilton Wright Mabe. New York: Dodd, Mead & Company.
Mr. Mabe has here published forty essays on all sorts of subjects—social, literary, and ethical; and through them all there breathes a pure and noble spirit. He is a student of the quieter influences that move upon the heart and mind of man, and so his writings are better fitted for the hour of meditation than those of the hour of action. A lover of nature in those moods of gentleness which she often-times betrays, he is a good stimulus and inspiration. This volume is different in many respects from his others, entitled "My Sunday Fire" and "Under the Trees and Elsewhere." But whatever he writes will be read with interest and profit.

PRINCIPLES OF DANIEL'S SECRET. By Maria Burr Banks. D. D. Merrill Co. Price, \$1.
This is a charming little volume for children. It is a story, too, that has its instructive side as well as a pleasing and entertaining one. Farmer Downer, Doty, and Sandy will each win friends among the children, especially Doty. And Morning Glory Farm, with its meadows, its woodlands, and its dandelions, will remain long in the memory as a delight.

MR. EDITOR: Permit me to call the attention of your readers, and especially those who are lovers of Egyptology, to the recent work of Miss Amelia B. Edwards of Paris, France, and John Murray. I have just finished a careful reading, and find it not only interesting, but fascinating in the extreme. With chasteness of language, simplicity of style and vigor of thought, she traverses the field of Egyptian life, literature and history with increasing interest to the end. The book is handsomely bound, excellently printed, with broad margins and numerous illustrations, and would make an admirable gift-book for these Christmas holidays. The contents are divided into eight chapters, beginning with "The Explorer in Egypt," and showing what zeal, sacrifice and courage were devoted to the discovery of the antiquities of this wonderful land. The second chapter deals with "The Buried Cities," and describes in brief but thrilling lines the story of the discovery of Pithom and Ramesse and Zaan and Tabaphna, familiar names to Old Testament students, and now when so sorely needed, buttressing effectively the genuineness and historic accuracy of the Old Testament Pentateuch and prophetic writings. Portrait painting and portrait sculpture occupy the third and fourth chapters, while in the fifth is clearly shown the indescribable Greek art to the discovery of Egypt's literature and religion, and forms a chapter of marvelous interest, also the seventh, treating of the hieroglyphic writing and tracing most clearly the changes from the cumbersome hieroglyph fitted only for monumental inscription, through the decorative hieratic to the short-hand demotic. It may not be generally known that in the European museums are thousands of these demotic documents, consisting, besides "extracts from the great Egyptian 'Book of the Dead,' of books of medicine, mathematics, tales, poems, essays, hymns, correspondence, state papers, etc., some written on papyrus, some on parchment, flakes of limestone, pots, beads, and the like." The last chapter is devoted to Queen Hatshep of the eighteenth dynasty—a woman of remarkable ability, designated by one authority the Queen Elizabeth of Egypt. The whole book, as I have already indicated, is one of entrancing interest, and while some things are positively affirmed which might be challenged by other authorities, the general positions of the book may be considered reliable, and form an admirable statement of the present knowledge and future outlook of researches in this opulent realm of classical, religious and national history. Egypt is furnishing from her monuments, buried cities and re-opening tombs, increasingly indubitable evidence of the integrity and historic value of our Holy Scriptures, and will repay close and continual study. Miss Edwards' work is not a dry and technical volume suited only to special students of Egyptology,

but all can read it with delight and thus be brought into living touch with the generations that were old and hoary long before Abraham journeyed from Mesopotamia or Jacob saw the vision of Bethel.

JOHN D. PICKLES.

Magazines and Periodicals.

The December *Atlantic* is crowded with first class reading. Henry James finishes "The Chaparral." William Sharp writes an interesting article on "Joseph Severn and his Correspondents." Harriet Watt Preston and Louise Dodge together furnish a real tale paper, "A Torch Bearer." Harriet Lewis Bradley reports "The Unreported Incident." Alexander V. G. Allen traces "The Transition in New England Theology." Lafcadio Hearn has a characteristic paper entitled, "The Most Ancient Shrine in Japan." Agnes Repplier eloquently sounds "The Praises of War." Charles H. Moore describes "The Modern Art of Painting in France." A scholarly posthumous paper by James Russell Lowell follows on "Shakespeare's Richard III." Lida von Krockow examines some "American Characters in German Novels." This number of this able Boston monthly will be appreciated by its readers. Houghton, Mifflin & Co.: Boston.

The Forum for December comprises many interesting and valuable papers. Among them are: "Degradation of Penitents—the Protest of Loyal Volunteers," by Lieut. Foote; "Significance of the Massachusetts Election," by Governor Russell; "The Jewish Persecution—its Financial and International Aspects," by A. Leroy-Beaulieu; "French Feeling towards Germany," by Camille Pelletan; three notable financial papers by J. H. Schiff, Horace White, and H. W. Cannon; "Reformatory or Primitive Prison Management," by Elijah C. Foster; "Need School be a Blight to Child-Life?" by Dr. M. Rice; and "A Day with Lord Tenby," by Sir Edwin Arnold. New York: The Forum Publishing Co.

The *Methodist Recorder*, of London, was early in the field with its Christmas number. It makes a handsome volume of thirty-four pages, on superior paper, and is quite a gem in its way, laid out overflowing as it is with some of the brightest and most readable stories possible, with generous illustrations in each. They contain, too, many-sided descriptions of life drawn by master hands and by those familiar with it in all its levels. The stories are interspersed with some charming original musical compositions, adding materially to the value of the number. The *Recorder* is to be congratulated on giving to the public such an appetizing number.

The Christmas *Scribner's* is an unusually rich number. And why should it not be? There are finely illustrated descriptive papers by E. H. Blasfield and E. W. Blasfield ("Adopt on the Nile"), and Charles F. Lummis ("The Land of Poo Tempo") with stories, also illustrated, by F. Hopkinson Smith ("Esperanto Gorge, Gondolier"), John Herd, Jr. ("A Charge for France"), Sarah Orne Jewett ("A Little Captive Maid"), and George A. Hibbard ("A Freshwater Romance"). Henry Van Dyke and Harold Frederic have charming papers. Robert Louis Stevenson and Lloyd Osbourne continue their fascinating story, "The Wreckers." Delightful poems are provided by Mrs. James F. Poole, Louise Imogen Guiney, Jessie C. Gardner, and Thomas Bailey Aldrich. Charles Scribner's Sons: New York.

The *Popular Science Monthly* for December contains many excellent and valuable papers, as usual. "Progress and Perfectibility in the Lower Animals," by Prof. E. P. Evans; "Type-casting Machines," by P. D. Ross; "Breathe Pure Air," by Rev. J. W. Quimby; "Religious Dure," by Prof. Fred K. Stare; "Some of the Possibilities of Economic Botany," by Prof. George Lincoln Goodale; "The Lost Volcanoes of Connecticut," by Prof. William Morris Davis; "The Training of Dogs," by Wesley Mills, M. D.; "Sib-Mann," "Dust," by J. G. McPherson; and "Sketch of Dimitri Ivanovich Mendeleff," are the valuable papers. New York: D. Appleton & Company.

Bright and attractive is the Christmas number of the *Wide World*. "How Christmas came in the Little Black Tent," by Charlotte M. Vail, opens the contents delectably, and then follows "Christmas with O'ne Sherman," by E. G. Parker. Jessie Benton Fremont chronicles about "The Fairy Content," by Capt. Curtis, U. S. A., begins "The War of the Schools," and John Mead Howells, one of the novelists, has a short story, "Such Stuff as Dreams are Made Of." Then in an almost endless succession there are in this interesting number stories, ballads, poems, descriptive articles, and many nice illustrations. It will make many a Christmas paper for its sunny presence. D. Lothrop Co.: Boston.

The December *Chautauquan* has papers by able writers on history, science, religion, poetry, and the like. The writers embrace such names as those of John Clark Ridpath, E. E. Hall, Major Powell, Emily Huntington Miller, and Kate Gannett Wells. But all the papers, and the poetry, are of the highest character. Dr. Sheldon Jackson has an interesting, but too short, paper on "Far-Seal and the Seal Islands." Dr. Theodore L. Flood, Editor: Meadville, Pa.

The Christmas *Harper's* is full of good things. There are, first of all, stories by Thomas Bailey Aldrich, M. E. M. Davis, Richard Harding Davis, and F. D. Millet; poems by Harriet Prescott Spofford, W. W. Gilchrist, Annie Fields, and James Russell Lowell. Then there are three fine descriptive papers—"The Annunciation," by Henry Van Dyke; "Charting a Nation," by Julian Ralph; "Walk in Tudor London," by Walter Besant. And a long, descriptive, "Measure for Measure." Mark Train has a curious paper on "Mental Telegraphy." William McLennan provides a fine dialect Christmas legend: "Melchior, La Messe de Minuit." The three editors' departments are, as usual, most excellent. Harper & Bros.: New York.

The December *North American Review*'s two most notable papers are: "Thoughts on the Negro Problem," by James Bryce, M. P., and "The Quorum in European Legislatures"—with letters from several distinguished foreign parliamentarians—by the Oxford Statesman. Col. R. G. Ingersoll has an able and thoughtful homily on "The Three Philanthropies." Admiral R. B. Lucie presents "The Beneficial of War." Dr. W. D. Wright, in "A Great Statistical Investigation," offers some practical suggestions. "Is Corporal Punishment Degrading?" is answered negatively by the Dean of St. Paul's. Ex-Prime Minister Crispien furnishes the second part of "Italy and the Pope." General Horace Porter argues in behalf of the railroad in a paper on "Railway Rates," and T. V. Powderly for free silver in "The Workingman and Free Silver." New York: No. 3 East 14th St.

London *Illustrated News*: Christmas Number—Father Christmas. Price, 50 cents each. These two papers are issued by the same house, the latter especially for the young. They are accompanied with superb chromo-lithographs, either of which is simply

worth the price of the paper. Both papers are copiously illustrated.

Obituaries.

Conston. — Mr. Joshua Conston died at Monmouth, Me., July 9, 1891, aged 75 years. He possessed the marked traits of character that distinguish the people of Maine. He was born in Scarborough, but came to Monmouth in youth and was one of the most esteemed citizens of the place. He was converted under the labors of Rev. D. B. Holt, joined the church in 1820, and was officiated the pastor for fourteen years. He was kind, generous, and ever ready to lend a helping hand to the needy. He was at his best in his home. He loved the church, and was a loyal Methodist and a most constant attendant on the public services. His death was a public loss, and he is mourned by all who knew him. The funeral services were held in the church, Sunday afternoon, Dr. J. R. Day officiating. J. H. R.

Knight. — Shepherd Knight was born in Alstead, N. H., Jan. 1, 1805, and died July 25, 1891, aged 84 years, 6 months, and 16 days. He moved to Lancaster in 1822; married Lida T. Darbell, of Wethersfield, Vt., Jan. 1, 1830. She preceded him to the glory land in 1870. He was married to Mrs. Maria D. Parsons, who survives him, Nov. 7, 1871. He was converted in 1834, and joined the E. Church in 1835. He had been a good man, loved and respected by all who knew him. D. C. B.

Savage. — Mrs. Alta Tenney Savage was born in Hartford, Vt., Aug. 20, 1820, and passed over to the "sweet and blessed country," Nov. 4, 1891, aged 71 years. She was married to Hiram Savage, of Lancaster, Sept. 25, 1844. She became a member of the M. E. Church in 1846, and had a pure and consistent life. D. C. B.

Smith. — Mrs. Adaline Perkins Smith, widow of Allen Smith, died April 19, 1890, and died Nov. 15, 1891, aged 91 years, and 7 months. She was converted in 1817, and was one of the original members of the M. E. Church in 1818. She has been a good and useful woman, as beloved by all who knew her. She had her faculties clear and bright till the last, and passed away in triumph to the home of the saints. "Our people die well." D. C. B.

Whitaker. — Brother James E. Whitaker, of our church in Stoneham, Mass., fell asleep in Jesus, at his home in that town, Aug. 26, 1891. Brother Whitaker was born in Benton, N. H., Nov. 29, 1817, where also he was "born again," just before he moved to Stoneham, about twenty-three years ago. The young convert at once identified himself with the church, then busy completing the new edifice. He was one of the few who had been worshipping. He soon pressed the church as being more than an ordinary young man. His piety and ability were recognized in his election as steward in 1872, and in 1882, both of which offices he filled until his decease. For seventeen years he was master director, and for the second time he was superintendent of the Sunday-school. From all these and other labors for Christ and the church he was called to eternal rest after about seven weeks of great suffering.

His fellow townsmen honored him by making him a citizen and an Representative. More than this, non-churchgoers before and after his decease bore willing testimony to his Christian character. In the absence of the pastor, Rev. Geo. L. Collier, of Dover, N. H., who had married him, conducted the funeral services. The church could not hold a more fitting memorial service. Floral tributes in great abundance came from many friends without and within the church. It seemed as if the whole town mourned their loss, and desired to honor his memory.

Brother Whitaker, though not a demonstrative Christian, had a deep and rich experience of God's power to save and bless. He frequently testified to this in the meetings. His daily life was a constant testimony. He loved the church next to his own home. He labored constantly for its prosperity, and is greatly missed in nearly every department of the church's activity. The Sunday-school held a special memorial service in the evening of Nov. 1, which solemnly impressed the large audience present. Among the last things our brother did was to arrange a program for a song service for the Epworth League; but he did not remain long enough to see it carried out. He was a loyal to his church, and highly valued *Zion's Herald* as the best means of obtaining information in church matters. The pastor and church at Stoneham suffer loss, but the church above and below are still enriched, and wonderfully sustained in this sad bereavement. W. H. M.

Walker. — Departed this life, Friday, Sept. 11, 1891, Mrs. Oliver Walker, who was born in 1818, in Chelsea, Vt. She was converted and joined the Methodist society in 1833, during the pastorate of Rev. E. J. Scott. She married, in 1845, Mr. Oliver Walker, of Williamstown, where they resided for a number of years. Sister Walker was truly the affectionate wife, the constant friend, the pleasant associate, the consistent, pious member of the Methodist Church, and the generous neighbor, whose visits were always welcome. For twenty years she was the beloved mother of a large class of young men, some of whom are now occupying positions of honor and trust in public life and the ministry. For years she was an earnest worker in the Ladies' Missionary Society. She was called to pass through many trials, but could always say, "The Lord has his will." Of a large family given her only one son remains to mourn the loss of a good wife and from the Lord. But the severed ones will soon be reunited, never again to separate. A large number attended the funeral, which was conducted by the pastor of the church and Rev. J. O. Sherburne, her former pastor and presiding elder. R. L. N.

Dunbar. — Sister Hannah Dunbar, of Peabodoc, Me., departed this life, Oct. 11, 1891, aged 92 years, 2 months, and 18 days. In early life Sister Dunbar devoted much time to teaching, and was a lady of influence and ability. When quite young she gave her heart to the Lord, and became a member of the M. E. Church. Quiet and unobtrusive, she made no vain show of her religion, but manifested the fruits of her piety in acts of love, gentle words, and counsels, and afterwards which she did. Her piety was a quiet, sincere and abiding. She often spoke of God's dealings with her, in sweet and impressive language, and long lived in daily readiness for the summons, "Child, come home!" In her family she was loving, impressive, gentle, kind—a very queen enthroned in her heart. The lessons of her piety remain in sweet remembrance, a monument to her memory.

She continued in remarkable possession of her faculties even to the last, conversing intelligently and ably, ready in counsel and full of wisdom to the last. Her Bible was her hand-book which she read daily without glasses, and she often talked with God in prayer. There was weeping at her grave, but joy in heaven. Our loss was her gain. May the mantle of the mother fall on the children, that the spirit of prophecy may remain in her family! She has her reward. O. H. FERNALD.

Castine, Me. — Sister Mary was twice married. Her first husband was spent on Verona Island. For nearly half a century she knew and loved her Saviour. The last testimonies, the earnest consecration of herself, the consistency of her life, will not soon be forgotten. Monday afternoon her piety called, and though suffering intensely, her mind was full of her love for the church and her Saviour. Tuesday morning

she was not, for God had taken her. So "He giveth His beloved sleep." D.

Coombs. — Sister Olive Coombs, of Castine, Me., was born March 14, 1814, and died Oct. 30, 1891, aged 77 years, 7 months, and 16 days. Very early in life Sister Coombs gave her heart to God, and in due time joined the M. E. Church. Her life was one of much toil, and yet she found time for communion with her God, and abundant time for good works. A kind neighbor, a judicious counselor, a sincere friend and loving wife and mother, she was admired and beloved by all who knew her. In her declining years she felt the pressure of infirmity, but never lost her trust in God. She rests in peace. O. H. FERNALD.

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The Epworth League.

New England District.

MOTTOES.

Look Up. Lift Up.

"I desire a league offensive and defensive with every soldier of Jesus Christ."—John Wesley.

"We live to make our church a power in the land, while we live to love every other church that exalts our Christ."—Bishop Simpson.

WHITE AND RED.

(The following are selections, arranged for Sunday readings, illustrating the thoughts symbolized by the colors of the Epworth League.)

Sunday, January 3.

What wilt thou do with the year
That is dawning so fresh and clear—
Dawning in whiteness,
Dawning in brightness—
What wilt thou do with the year?

The world cries: "Give it to me!
I will deck it with flowers for thee,
I will fill it with mirth and glee;
And if that will not suffice,
I will give thee a higher price,
I will crown it with golden days
Of wealth, and honor, and praise,
And fill it with incense sweet,
Ascending around thy feet!"

And the end? "Oh! far away
Is that strange and misty day."

What wilt thou do with the year
That is dawning so fresh and clear—
Dawning in whiteness,
Dawning in brightness—
What wilt thou do with the year?

The world says: "Give it to me!
I demand it all of thee;
Think not on my claim to flee,
For none can elude my grasp,
Or loosen my steady clasp;
Thou must go with me all the way,
And my every word obey."

And the end? "Oh! that is naught!
Thou needst not give it a thought."

What wilt thou do with the year?
A voice comes soft and clear,
Comes in thy sadness—
Comes in thy gladness—
What wilt thou do with the year?

The Lord speaks: "Give it to Me!
With My life I ransom thee,
And I come to set thee free.
My service is constant peace,
And blessing with sure increase,
Joy-springs that never run dry,
And work that will satisfy;
And the end? "A glorious day
And a crown of life for aye!"

—Sarah Geraldine Steck.

Sunday, January 10.

Each day, each week, each month, each year,
Is a new chance given to us by God.
A new chance, a new life, a new life—this is
The golden, the unspeakable gift which each
New day offers to you.—Canon Farrar.

There's no such thing as shutting people up.
Everybody's little yard-room opens into
all out-doors.—Mrs. Whitney.

All have a crook in the lot, a skeleton at the feast;
all have a conflict to maintain with
contending duties, and perplexing difficulties,
and intricate positions—with cares, strifes,
and sorrows. It is the Christian only, who
going forth at his own charges, can engage
in the life-battle successfully. He struggles
against despondency. He conquers difficulties,
he rises above sorrows and disappointments,
that his Father may be glorified in him to
the utmost, and that by so doing he may work
a work of faith and patience.—Thoughts for
Weary Hours.

"The silver and the gold is mine, saith the
Lord of Hosts." Yes, every coin we have is
literally our "Lord's money." Simple fact of
this fact is the stepping-stone to full com-
secration of what He has given us, whether
much or little. When we have asked Him to
take, and continually trust Him to keep our
money, "shopping" becomes a different
thing. We look up to our Lord for guidance
to lay out His money prudently and rightly,
and as He would have us lay it out. The gift-
or-garment is selected consciously under His
eye, and with conscious reference to Him as
our own dear Master, for whose sake we shall
give it, or in whose service we shall wear it,
and whose own silver and gold we shall pay
for it, and then it is all right.—Frances Ridley
Haervey.

Sunday, January 17.

The day is long, and the day is hard,
We are tired of the march and keeping guard;
Tired of the sense of a fight to be won,
Of days to live through, and of time to be done;
Tired of ourselves, and of being alone.

And all the while, did we only see,
We walk in the Lord's own company;
We fight, but His is who serves our arm,
He turns the arrows which else might harm,
And out of the storm He brings a calm.

He makes which we count so hard to do,
He works it easy, for He works too;
The days that are long to live are His,
A bit of His but eternal life is His,
And close to our need His helping is.

—Susan Coolidge.

It is a glorious thing to be young, especially
to be a young Christian; I say further it
is a most responsible thing to be a young
Christian to-day. To whom much is given,
of them much shall be required. Power
makes responsibility; you are responsible not
merely for what you are trying to do, but for
what God has given you power to do. Oh
wake up the slumbering possibilities of your
soul—you are responsible for all these. Stir
up the unused, inactive gifts that are in you—
you are responsible for these. The things
you can do, or can learn to do, are the things
Christ is calling you to do.

It is said that Oliver Cromwell, while visit-
ing one of the great churches in England,
discovered a number of silver statues in the
niches of a side chapel and demanded sternly
of the trembling dean, "What are these?"
"Please, your Highness," was the reply,
"they are the twelve apostles." "The twelve
apostles, are they? Well, take them
down, and coin them into money, that, like
their Master, they may go about doing good."
I see many rich gifts and powers adorning
your lives—gifts of speech, of song, of love,
of influence, of capacity for work. They are
very beautiful there, in your soul, but Christ
wants them at work, doing good.

This is my first counsel to Christian young
people: Bring every grace and gift of your
life into Christ's service. Not only use well
the gifts you have employed already, but de-
velop what you have into greater skill and
power. Strive to excel. Grow by working.
An artist, when asked, "What is your best
picture?" answered, "My next." Never
look back for your best work for Christ, but
forward; make to-morrow your best day.—
Rev. J. B. Miller, D. D.

Sunday, January 24.

We know nothing of life—of God's life or
of our own; and we have no real life but His
—except by living it. The foundations of
heaven are laid in human character. The
precious stones upon which the Holy City is
built are the lives which, according to their
own distinctive nature, receive and transmit
the light of the Divine Life, each with a
different lustre. The glory of God and of the
Lamb, of the Father and the Son, is that
city's perfect illumination. The celestial
glory is the glory of love and truth and holiness!
Without these there would be no heavenly

life, and therefore no heaven.—LUCY LAR-
COM, in "As It Is In Heaven."

Some hear even now the surging of the dark, mys-
terious sea,
Which doth bear them to the haven where their
spirits long to be;
Even those who are abiding in the secret of Thy
power
Want renewing by Thy Spirit, in their service hour
by hour;
So before we journey onward, wilt Thou bless us
each indeed,
And bestow on us the pardon and the help we so
much need!

—Charlotte Murray.

Sunday, January 31.

I believe that every man has his own
tempter or temptress. Every man on his
journey through life meets with some one
who deliberately tries to ruin him. Have you
met your tempter yet? Perhaps he is sitting
by your side at this moment. Perhaps it is
some one in whose society you delight to be,
and of whose acquaintance you are proud;
but the day may come when you will curse
the hour in which you ever saw that face.
Some of us, looking back, can remember well
who our tempter was; and we tremble yet,
sometimes, as we remember how nearly we
were over the precipice.

One of the chief powers of temptation is
the power of surprise. It comes when you
are not looking for it; it comes from the per-
son and from the quarter you least suspect.
The day dawns which is to be the decisive one
in our life; but it looks like any other day.
No bell rings in the sky to give warning that
the hour of destiny has come. But the good
angel that watches over us is waiting and
trembling. The fiery moment arrives; do we
stand? do we fall? Oh, if we fall, that good
angel goes flying away to heaven, crying,
Fallen, fallen, fallen!—Rev. James Stalker,
D. D.

Tossed on temptation's sea,
Lord, hear my cry!
All seems so dark around,
Still art Thou nigh?
High roll the billows,
Fierce is the fight;
Lord, Thou hast left me
Alone in the night!

"Hush, thou of little faith,
Cry not so wild,
Know that I slumber not,
Thou art My child;
And when the trouble comes,
Bend to My will;
I bid the wildest storm,
Peace, be still!"

SECURING A SUNDAY-SCHOOL LIBRARY.

REV. C. H. SMITH.

SLOWTOWN had had a long experience in
supporting the church by suppers,
concerts, sales, bazars, etc. It was hard work,
with little moral, social, or spiritual develop-
ment—often the opposite. A few members
of the church took a dollar's worth of sup-
plies to the supper or fair, hoping to get a
dollar in cash from an "outsider." Strange
they never thought of saving all the labor by
paying the church two dollars in money, in-
stead of giving a dollar in provisions and per-
haps a dollar in cash for what they ate at the
social!

Under the leadership of Superintendent
Clearhead, the Sunday-school was improving
in every way. More books were needed in
the library. Money must be raised. One
proposed a "Blue Jay" sociable which she
had heard of, but no one knew how to get it
up. A "Weight Sociable" was suggested,
but the fat women objected. A "Hayseed
Festival" was proposed, but public sentiment,
happily, was rising above such nonsense
among the organized followers of the Lord
Jesus.

Believing the time opportune, Superintendent
Clearhead suggested that it was near
Christmas, the friends of the Sunday-school
might make it a Christmas present of a li-
brary.

Silence followed. The idea! Who would do
it? The superintendent explained: "Christmas
is the time of the year when all people make
presents. The Bible teaches of free-will of-
ferings. Have we gotten so far away from
Scripture standards that we cannot do some-
thing for the Master's cause in the way of a
direct gift? If we cannot do it at any other
time, we ought to be able to do it on the an-
niversary of Christ's great gift to the world.
I believe it is the wisest way, and that it pays
best. There are two hundred families who
are at least friendly to our church. Two
hundred circular letters, with envelopes, will
cost not over three dollars. I will pay that
much as my Christmas present to the library
fund. The secretary will address the envel-
opes, and a committee of scholars will deliver
the letters without expense. A statement
about like this, sent out ten days before
Christmas, will, I think, be sufficient:—

"KIND FRIEND: We are sure you are inter-
ested in our Sunday-school because of your
own children, or your neighbor's, or both. A
library is very much needed, that the children
may have good books to read during these
long winter evenings. We have no funds for
the purpose. The Sunday-school board has
decided to ask all our friends to make the
Sunday-school a Christmas present of a li-
brary. We believe that you, with all others
interested in our youth, will cheerfully respond.
Please place your offering in an envelope, with
your name if you wish, seal it, and bring or
send to the church on or before the evening
of the 24th inst. We are to have a pleasant
service at the church Christmas Eve, to which
you are invited. After other exercises, the
envelopes will be opened, and the amount of
the Christmas library fund will be announced.
In the name of Him who gave Himself for all,
we ask your gift.

By order of the S. S. Board,
PAUL CLEARHEAD, Supt.,
MARY STEADHEAD, Sec'y."

After some delay, the plan was adopted as
the only method, if not a very promising one,
for the time. It was a new line of effort in
Slowtown. Many were doubtful, even scorn-
ful; a few kept hopeful.
Christmas Eve came at last. Quite a wave
of enthusiasm swept over the audience when
the treasurer announced one hundred and
twenty-one envelopes received. The interest
increased with the opening of every one, re-
vealing dimes, quarters, halves, dollars, and
a few two-dollar bills—no very large sums,
for most of the people of this society were
poor. The last envelope was opened, and the
treasurer made the footings, while the au-
dience waited anxiously. Slowly Mr. Pure-
man rose, as if doubting his figures, but with
the emphasis of certainty announced,—
"Eighty-nine dollars and sixty-five cents!"

"O-o-o-o!" from the audience.

"Thank the Lord!" from the superintendent.
Then some one's hands ventured to lead
in a cheer in which every other pair of hands
joined.

In due time there was a Sunday-school
library in Slowtown, and what, perhaps, was
still better, it was the beginning of a change
in public sentiment in that church as to the
method of supporting the Gospel in every de-
partment of church work.

GOD'S DELAYS ARE NOT DENIALS.

I KNOW a girl who has just found out that
her life is of God, and that she may grow
toward Him. I know a man who is religious
in business, praying always that he may be
kept from temptation and delivered from evil.
I know a woman whose joy is in lifting chil-
dren up to see the face of Jesus. They long
for growth in goodness and helpfulness, and
think they attain but slowly. For them and
others like them I tell a thought, a happy
waking dream that came when I opened my
eyes in the gray light of the winter morning.

An acorn lay on the ground, and the germ
of life within it rejoiced in the life all around,
and it often communed with itself and God.

"Dear Lord," it said, "how blithely the
birds sing! How the little leaves dance on
the trees! How warm the sunshine that falls
on my brown face! How refreshing the rain-
drops! How busily the ants go back and forth!
And oh, how good it is that I have
nothing to do but to lie here and enjoy it all!"

But when the days lengthened and the life
of summer time grew deeper and stronger,
the leaves larger, and the birds brooded their
young, then the heart of the acorn grew
and the germ of life within it communed
again with God.

"Dear Lord," it said, "why must I do
nothing but stay here? Let me grow! Let me
be a big tree like my mother, who spreads
her leafy arms over me!"

But God said not a word. In a few days
the acorn prayed again, and said:—
"O Lord, my heart will break! Let me
grow!"

Still there was no reply, and the acorn lost
all joy in the sunshine and rain, the chirp of
the insects, and the activity of all living
things.

In good time a great rain fell and softened
the earth. After it the sun shone hot, and
the cattle feeding in the pasture came and
stood in the shade of the mother oak. One of
them trod upon the acorn, and it sank into the
soil. The gnats bit the cow and she stamped
her foot and pressed the acorn deeper down
into the earth and covered it with broken
clods. The acorn said, "I die. All other
things live, and my small life is gone. God
will not hear."

And so it lay there in despair. But the
germ broke through the darkness, and a
leaflet broke where the acorn had lain. And
the leaflet communed with God as the acorn
had done.

"Dear Lord," it said, "I have life, and am
growing up toward the sky. But I am sorry
it was so long before I began to grow. The
other little shoots are taller than I. Make
me grow, dear Lord! I want to be as tall
and large as my mother."

The leaflet grew a very little and prayed
again: "O Lord, I only want to grow! It is
right to want to grow. Make me large and
strong!"

God answered not. The frost came and
killed the leaves on the young plant, the snow
hid it out of sight, its rootlets grew stiff in
the frozen earth. It thought it was dying,
and cried again: "O God, give me back my
life, and let me grow!" Then the snows
grew deeper and the earth colder. Storm
after storm heaped drifts above the tiny
shoot. "O God of life," it sighed, "I die!
Thou wilt not hear me!" Still God answered
not, and the cold increased.

Yet in its own time spring came; the sap
rose in the little oak and pushed out leaf-buds;
the rain fell, the sunshine warmed it, and
it grew and rejoiced.

"Dear Lord," it said, "I am alive, and my
life is larger, and I am growing again. The
grass is below me. I have arms that I can
wave. When the wind blows my mother
reaches down, and we clasp our hands togeth-
er for joy. But I want to be like her. I
want to spread out great arms and make a
shade on hot days. Make me grow faster!"

But another winter came; then again the
spring and summer. So the years passed,
and the young oak was strong and beautiful,
and it rejoiced, and all the streams of life
flowing through its rootlets and branches
murmured songs of gladness.

"Dear Lord," it said, "I have grown. I
am so full of life! The snows cannot bury
me, the frosts cannot harm me. Even in the
coldest winter there is life stirring in my
roots. How dear are life and growth! My
mother and I twine our arms together, and
whisper all day and all night of these won-
ders. But I bend in the raging storm. I fear
destruction. Make me stronger than the
wind! Make me firm like my mother!"

God replied not, and for many winters the
young oak swayed in the blast. Yet now
stands like a rock, and prides God from the
tiniest rootlet in the bowels of the earth to
the topmost twig fluttering on high, its les-
son of trust and patience learned; for every
prayer has been heard, and answered in God's
good time.—LUCY L. SPAULDING, in *North-
western*.

A CHAT WITH GIRLS.

It is just because of the things I missed know-
ing in my girlhood, that I want to have a chat with
you, dear girls. Some of you have busy, weary
mothers who have never learned the blessedness of
living with you instead of for you; some of you
have none, and to you all my heart goes out in warm-
est affection and sympathy.

Not for what you are now, for I may not know
making the best of what you may be, for the possibilities
you hold in your hands.

I hope you will understand why I have chosen to
speak to you first of your personal appearance.

I know "the spirit is more than raiment," and
yet as in a difficult and intricate problem the first
evident facts are used as the foundation, so must
we give due reference to the "outward and visible
sign." I would not have you over-nice or fastidious,
but I would wish you to be dainty. Why? Because
it is elevating, refining and ennobling; because it
will cultivate your ideas to a liking of beautiful
things—that we may have in this life if we will.
Because, too, of the benefits others will receive, even
if unconsciously, from seeing often before them a
bright, tidy, dainty little woman, who is desirous of
making the best of what she has.

Scrupulously perform each duty of the toilet re-
solutely to make you absolutely clean; you will
soon grow to enjoy the incomparable comfort of
knowing you are clean throughout from dainty ears
to feet, and from undergarments to pocket handker-
chief.

Be neat, too, about your own private room. Take
pride in knowing that closets and bureau drawers
will at any time bear close inspection.

In buying new clothing make a strong effort to
get the best, even if you have to darn and mend the
old a little longer to wait for more money. You
will find it the best economy in the end. A strong
point, too, is to select pretty, becoming colors. So
much depends on a girl's taste in dress, that it is really
worth while to attach a little importance to it. No
one doubts that persons of beautiful beauty are very strong-
ly to most nature, and it is only natural and good that
girls should desire to look as well as may be.

made the world beautiful; let us follow His footsteps
by showing a proper amount of interest, untiringly
with vanity, in our personal appearance. If the dress is
but calico, it may be durable, and of fast and becoming
color. Then if daintily and becomingly made,
the effect is all that could be desired. The same de-
gree of care is necessary in working with better and

richer materials. Be sure to have them becoming and
well made and of durable material.—*Woman's
Work*.

THE PAST YEAR.

The year is past and over,
What has it done for thee?
Hast thou grown in love and each Christian grace,
Hast thou grown more meet for the heavenly place,
What may the record be?

The year is past and over,
Gone are its golden days,
In the which to serve the dear Lord of love,
And to lay up treasure for realms above,
Winning the Master's praise.

The year is past and over,
Say, hast thou spent it well?
Hast thou lived each hour with a purpose true,
Hast thou done each task thou wert called to do?
What does the record tell?

The year is past and over,
Save but a breath for prayer:
For the tasks undone, for the evil wrought,
O thou God of grace forgiveness sought—
Farewell, farewell old year!

—ROBERT M. OFFORD, in *N. Y. Observer*.

ABOUT WOMEN.

—The consulting entomologist of the Royal
British Agricultural Society is a woman, Miss
Ormerod.

—For more than a year Anne D. Barr has been
successfully running the engine of a large steam-
laundry in Chicago. She has been regularly ex-
amined, and holds an engineer's license.

—Lady Henry Somerset has given the exclusive
sale of her picture to the Massachusetts W. C. T. U.,
for the benefit of the new headquarters. She sent to
England for a negative, which was taken from a
faithful portrait.

—A California woman, Miss Alice Rideout, has
been awarded the task of executing the sculpture to
adorn the Woman's Building at the World's Fair.
She has designed three figures for this purpose, rep-
resenting "Woman's Virtues," "Woman as the
Spirit of Civilization," and "Woman's Place in
History."

—Of the twenty-five patents taken out by Mrs.
Martino, the inventor, five have been patented in
seven countries. She is very dexterous with her
tools, makes her own models, and has invented,
among other things, a gas-stove, an ice cream freezer,
a steam washing-machine, and a clothes-drier. The
contradicts a frequent statement that women do not
possess inventive genius.

—A Quakeress, Betsey Ross, is said to have
made the first flag of stars and stripes used in the
United States Army. She did the work in a little
brick house still standing on Arch Street, Philadel-
phia, and now there is talk of buying it, and moving
it, as well as William Penn's house, to Chicago for
the World's Fair.

A Touching Incident.

ONCE a little boy came to a city missionary,
and holding out a dirty and well-worn bit of
printed paper, said, "Please, sir, father sent me to
get a clean paper like that."

Taking it from his hand, the missionary unfolded
it and found it was a page containing that beautiful
hymn of which the first stanza is as follows:—

"Just as I am, with ut one plea,
But that thy blood was shed for me,
And that thou biddest me come to Thee,
O Lamb of God, I come!"

The missionary looked down with interest into the
face earnestly upturned to him, and asked the little
boy where he got it, and why he wanted a clean one.
"We found it, sir," said he, "in sister's pocket,
after she died; and she used to sing it all the time
when she was sick, and loved it so much that father
wanted me to get a clean one to put in a frame to
hang it up. Won't you give us a clean one, sir?"

The little page, with a single hymn on it, had been
cast upon the air, like a fallen leaf, by Christian
hands, humbly hoping to do some possible good.
In some little mission school, probably, this poor
little girl had thoughtlessly received it, afterwards to
find in it, we hope, the gospel of her salvation.—*Se-
lected*.

LEAGUE PRAYER-MEETING TOPICS FOR JANUARY.

REV. MATTHIAS S. KAUFMAN, A. M.

Jan. 3.—"How to Begin." "Who then is
willing to consecrate his service this day unto
the Lord?" 1 Chron. 29:5. Psa. 116:12,
13, 14; Psa. 119:9; Eccles. 12:1; Prov.
9:10; Isa. 5:6, 7; Heb. 3:15, 16.

"We are standing on the threshold, we are in the
opened door,
We are treading on a border-land we have never
trod before."

In Germany there prevails a very beauti-
ful custom. At the beginning of the New
Year, whatever may have been the estrange-
ments between friends in the by-gone year,
mutual visits are made and cordial greetings
interchanged, while the unpleasant past is
all forgiven and forgotten. Such reconcilia-
tions are admirable, but the most essential of
all is reconciliation with God. The heart that
is at one with Him will be at peace with itself
and in love with its neighbors. At the close
of the old year we looked backward, and the
retrospect was not satisfactory with most of
us. Too many mispent hours, broken pur-
poses, unadvised words, and mortifying in-
consistencies mar the record. But the future
lies before us as a clean page. Not a blot or
a blur disfigures its pure surface. What record
shall we make upon it from day to day? Ah!
how this thought startles us! Write we must.
There is no alternative. And the writing,
good or ill, must remain forever. It cannot
be rubbed out. It becomes a part of our per-
sonal history for endless ages. How this
consideration halts us and brings us to our-
selves! Life's obligations take on a new and
deeper meaning, and its possible outcome
rises into inconceivable importance. How to
begin a new year is worthy of thought, but
how to begin a new life is of supreme concern.

1. Wake up to a sense of sin's appalling peril. Re-
member that the free spirit may rivet upon itself
chains of evil which can never be broken off. Cease
rebelling against divine love and accept offered par-
don.

2. "Take the cup of salvation" with a thankful
heart. Rejoice in the atoning blood of the sinless
Christ, and allow that blood to avail for you.

3. Resolve to make the most of your life in all
worthy directions. Let your surrender be complete,
unconditional, irreversible. One of my former in-
structors, now a bishop of our church, once forcibly
affirmed in college chapel: "We give ourselves to
God by wholesale and then take ourselves back by
retail." Let us guard against this fatal error!

4. Begin by taking special heed to your ways ac-
cording to the Word of God. This is "the man of
our counsel." This is our chart. Its direction, for
beginning, continuing and ending life well, are suf-
ficiently specific. May every Epworthian make
1892 grander than any previous year!

Jan. 10.—"Tarry Until"—"Until ye be
endued with power from on high." Luke
24:49. Mal. 3:10; Joel 2:28, 29, 32; Acts
2:1-4, 16; John 15:8, 9, 10, 11; 1 Thess.
5:19; Acts 2:38.

One night Robert Bruce was compelled to
take shelter in a barn. Upon opening his
eyes in the morning, he observed a spider
climbing a beam. Twelve times in succession
it fell to the ground, but the thirteenth time
it succeeded in reaching the top of the beam.
The spider taught him the secret of success.
He arose, declaring he would follow its ex-
ample. "Twelve times I have been beaten;
the thirteenth I may succeed." Once more
he rallied his soldiers, met Edward in deadly
conflict, wrested the palm of victory from the
hand of defeat, and was crowned king. All
along the annals of time men have won re-
nown and thrived succeeding generations
with the results of their persistence. While,
on the other hand, if the "might have been"
results could be brought to view, what an ar-
ray of failures could be traced to giving up
before the goal was reached. It is one thing
to begin well, another to continue in the
well-begun way, and still another to persist
until crowned with success. Multitudes of
well-meaning people belong to the first class,
a fair number to the second, but compara-
tively only a few have patience to hold on
until they clear up to the victor's crown. The
church needs more spiritual descendants of
the hundred and twenty who had persistency
to tarry until the enduement of power was
theirs. This is the one supreme essential for
winning souls. You may have it!

1. Tarry at the mercy-seat until self-examination
has found every hidden heart-obstacle. Penetrate to
the farthest rootlet of evil and rid the soul of the
smallest seed of bitterness.

2. Tarry until confession of sin is thorough, until
we truly recognize our sins as personal, that we
alone are to blame for them. That responsibility
cannot be transferred—terrible truth!

3. Tarry until consecration is complete. Consecra-
tion has become a commonplace, but it is the key
to effectual spiritual energy. If we give ourselves
wholly to Christ, He will give Himself wholly to
us.

4. Tarry until confidence in God is perfect. The
previous steps are necessary to the exercise of that
faith which secures the all-important enduement.
Tarry! Tarry in close communion with God. The
promise is sure. The power will be imparted.
Tarry! It requires time. We get in haste and fail.
The early church tarried ten days. With the in-
dwelling of the Holy Ghost, what glorious results:
(a) Quickened sense of the soul's value; (b) Zeal in
seeking the lost; (c) Efficiency in testimony; (d)
Successful service for the Master and thousands won
to noble living and a sublime destiny.

Jan. 17.—"Come." Rev. 22:17. Isa.
55:1, 3; John 7:37; Matt. 11:28; Mark
10:14; Rev. 22:17; Jer. 3:22; John 3:16.

The Sunday School.

FIRST QUARTER, LESSON II.

Sunday, January 10.

Isaiah 66: 1-10.

REV. W. O. HOLWAY, U. S. N.

A SONG OF SALVATION.

I. Preliminary.

1. GOLDEN TEXT: "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." (Isa. 26: 4).

2. DATE: Uncertain; possibly B. C. 700, in Hezekiah's reign.

3. PLACE: Uncertain.

4. HOME READINGS: Monday—Isaiah 26: 1-10. Tuesday—Isaiah 25. Wednesday—Isaiah 21: 4-11. Thursday—Isaiah 22: 1-14. Friday—Isaiah 23: 1-18. Saturday—Isaiah 24: 1-20. Sunday—Isaiah 25: 1-12.

II. Introductory.

Our lesson forms a part of a grand hymn, *Isaiah* (beginning with chapter 25), in which the woes pronounced on the enemies of the church are recalled and reiterated, and also in which the safety of God's people is triumphantly asserted. And this safety and deliverance are made typical of more spiritual and glorious events. The prophet doubtless sees in the approaching day of the Lord, now in captivity, shall rejoice in an impregnable stronghold, while the castles of the world are leveled to the ground; but he sees also a far more distant day and triumph which shall be synchronous with the end of time. "In that day," God's people will sing this song: "Strong is the city of our God, the new Jerusalem, whose walls are salvation, whose peaceful gates open wide to receive the righteous nation who have kept the faith and endured unto the end. Perfect and deep and indestructible is the peace of that redeemed man whose trust is in Jehovah. This being the case, all are exhorted to trust perpetually in Jehovah, for the Self-existent and Unchangeable One is the true Rock of Ages. Nothing else shall stand in that day. The New Testament—Babylon, representing every mighty and defiant iniquity of the latter days, shall be brought low and leveled with the dust. Its ruins shall be trodden down by the 'poor,' and by 'the steps of the needy.' Plain and level will the Lord make the way of His upright servants, removing obstructions and stumbling-blocks, proportioning their strength to their trials, and directing their steps. In that day, looking back over the afflictions through which they have been brought, and God's desolating judgments upon the nations, every redeemed soul can declare with what eagerness he waited in this night season 'for the demonstration of God's uprightness which has now taken place.' Not that they rejoiced in the calamities which wasted the nations that forsook God's worship; but because they realized that if these nations ever returned to God and learned righteousness, it would be as the result of providential affliction. Favor shown to the wicked was misplaced. Impenitent sinners despite the clothes of the Lord's long-suffering and goodness. And therefore, even 'in the land of uprightness,' where means of grace are afforded and good examples are set, there would be found those who refused to learn righteousness, who dealt unjustly, and upon whom 'the majesty of the Lord' produced no impression.

III. Expository.

1. In that day—primarily, in the day of the Lord, referred to in the preceding chapter; but referring, also, to the final triumph over evil in the 'day of the Lord' (2 Pet. 3: 12). Song be sung in the land of Judah—taken literally, on the return from exile in Babylon, and typically, in the church of the living God. We have a strong city—Jerusalem, strong in Jehovah's protection; type of the heavenly Jerusalem, the sure and safe abode of the redeemed. Salvation—of all kinds and tongues washed clean from taint of sin. Primarily, of the Jews who in Nineveh and Babylon did not apostatize. Those who embrace and hold fast the truth as it is in Jesus, become 'a righteous nation,' incorporated under His government, united among themselves, obedient to His laws, and safe under His protection. Every new convert is enrolled as a citizen of this strong city, and ministers and Christians should unite by every effort to open the gates, that no converts from every part of the earth may be admitted to dwell in it and share its franchises (Scott).

2. Open ye the gates.—Says Delitzsch: "The city is conceived of as still empty; for it is, to begin with, like the paradise in which man was placed, a creation of Jehovah. The cry to 'open' comes from heaven; and those that open (if the question who they are is to be asked at all) are angels." That the righteous nation, etc.—"composed," says Rawlinson ("though the Hebrews of Isaiah's day may not have fully understood this), of all kindreds and tongues washed clean from taint of sin. Primarily, of the Jews who in Nineveh and Babylon did not apostatize. Those who embrace and hold fast the truth as it is in Jesus, become 'a righteous nation,' incorporated under His government, united among themselves, obedient to His laws, and safe under His protection. Every new convert is enrolled as a citizen of this strong city, and ministers and Christians should unite by every effort to open the gates, that no converts from every part of the earth may be admitted to dwell in it and share its franchises (Scott).

3. Thou wilt keep.—"The Lord is thy keeper." Literally, however, the words read: "The steadfast mind thou wilt keep in peace, in the day," the repetition signifying "in perfect peace." "Keep" is a military word; it means to "guard as with a garrison." What is stayed on thee.—"To hang upon God, to give oneself up, to abandon oneself to Him, gives security and peace" (Delitzsch).

The man of whom this may be said, says and renews his hope on the wisdom, power, truth and mercy of God, in all his undertakings, difficulties and perils; and refers his concerns to Him, expecting direction, assistance, success, and comfort from Him. And thus the Lord keeps him in perfect peace—in every kind of peace, peace of conscience, tranquility, resignation, confidence, and cheerful expectation, proportioned to the degree in which the heart is thus stayed on God (Scott).

4. Trust ye in the Lord forever—in no arm of flesh, but in the Lord; and with no transient faith, but with one that abides under every form of persecution and endures unshaken unto the end. In the Lord Jehovah is everlasting strength (R. V., "An everlasting rock").—The union of the two

names expresses in the highest degree God's unchanging love and power (Psalm 68: 4). "This passage, chapter 12: 2, Exodus 6: 3 and Psalm 83: 18, are the four in which the English Version retains the Jehovah of the original" (J. F. and B.). He is the true Rock of Ages—"a rock," says Delitzsch, "on which everything breaks that would attack the faithful whom He encompasses."

5. Bringeth down (R. V., "brought down") them that dwell on high.—"Them that walk in pride God is able to abase." The lofty city—Babylon or Nineveh, primarily, then supposed to be impregnable, but afterwards so thoroughly humbled that their sites were almost undistinguishable. And, says Peloubet, "these cities are but a type of the strongholds of the enemies of God in this world. Despotisms, oppressions, the liquor traffic, governmental corruption, infidelity, every form of evil, are like proud and lofty cities that defy the true God; but every one shall be brought low."

6. Feet of the poor—the humble and despised people of God. Steps of the needy.—"Neddy" means, first 'tottering' or 'infirm,' then 'elderly' or 'lean,' then 'poor' in fortune or estate. These words, covering in their primary meaning almost every aspect of physical poverty and distress, came gradually to be the expression of the highest moral and evangelical virtues. A poor Oriental cannot be certain of fair play in the courts of the land, and, worse still, to his quick religious instinct misfortune is a sign of God's estrangement. A poor man in the East has therefore not only a hunger for food; he has the hotter hunger for justice, the deeper hunger for God. The physical pauper becomes the moral pauper, and may at length advance to that sense of evangelical poverty of heart blessed by Jesus in the first of His Beatitudes as the possessor of the kingdom of heaven" (G. A. Smith).

7. The way of the just is uprightness—or, a right way, or straightness, or plainness. He walks, in intention, along the straight way of truth; and God makes it to be, in spite of its roughness, a straight way to the land of peace" (Kay). The general idea is, that while the ungodly "know not at what they stumble," God makes the way of His true servants plain and level; He removes obstructions and stumbling-blocks; He proportioning their strength to their trials; He watches over their steps, and guides them in the way of uprightness. Thou, most upright, dost weigh, etc.—in R. V., "Thou that art upright dost direct the path of the just." "None, therefore, need turn aside from that well-constructed road into 'crooked ways' (Psalm 125: 5) of their own devising" (Rawlinson).

8. In the way of thy judgments have we waited for thee.—While enduring thy chastisements we have been patient. "We knew Thou wouldst visit us at the fitting time" (Rawlinson). The desire of our soul, etc.—in R. V., "To Thy name and to Thy memorial is the desire of our soul." The prophet speaks not only on behalf of the faithful, but of God's people in all ages. Through the long dark night of affliction (see Isa. 21: 11; Psa. 63: 6; Song of Solomon 3: 1) this earnest soul-longing continued. The inmost spirit concentrated its strength on the work of looking out for the light of God's presence" (Speaker's Commentary). God's "name" represents His nature, character, self. His "remembrance" or "memorial" is "the manifested character of God by which He would be remembered (chap. 64: 5; Exodus 3: 15)" (J. F. and B.).

9. With my soul, etc.—while others sleep, my soul affectionately and sincerely watched and waited in prayer and earnest supplication. Will I seek thee early—literally, that, in the morning, or, as the margin reads, diligently. For when thy judgments are in the earth, etc.—learn righteousness.—The prophet does not desire that desolating judgments should fall in order simply to punish the wicked, but for the purpose of making them realize truth and inclining them, if possible, to "learn righteousness."

10. Let favor be showed to the wicked.—The prophet emphasizes the idea that the trust worthy to those wicked persons who continue impenitent and unjust in a land where piety is respected, who, in a word, are false to their environment and obligations, is chastisement. Nothing else will bring them to their senses. If God's people must endure trials in order to perfect their graces, the enemies of God should be taught wisdom and led to seek God's mercy by terrifying punishments and afflictions. Will not behold—will not consider. The majesty of the Lord—will think His mercy a sign of weakness and presume upon it, and forget His kingly majesty and power.

IV. Inferential.

1. "God is our refuge and strength." Sphered in Him, no enemy can reach us.

2. Truth and righteousness are indispensable to those who claim an abiding shelter in God.

3. The trusting soul enjoys the very perfection of peace. No anxiety can disturb a soul that rests its all in God.

4. Trust is not for to day, but for all time. It has an eternal support, and should be itself eternal.

5. No matter how strong and unassailable an enemy to God may seem, his doom is sure.

6. Straight is the path before the righteous man, and his guided steps will neither slip nor wander, so long as he trusts.

7. No trials will chill or weaken the heart's desire for God. Though the night of affliction be long and dark, the early dawn will lead the faithful soul to its knees.

8. An ardent desire for the conversion of our friends will make us welcome even calamities in their case, if only such calamities lead them to Christ.

V. Illustrative.

1. An old man lost a bank-note in his barn. He looked for it in vain. At last he said, "That bank-note is in that barn; I will search for it till I find it." So he carefully removed the hay and straw till he found the note. Some weeks afterward he became anxious about the burden of his sins. A Christian friend said to him, "You must seek for God as you sought for that bank-note." He was a wonderful thought that that is the way God seeks for us. Read the last words of Luke 15: 4 and 8 (Hurlbut).

2. If we do not "learn righteousness" from the properties and calamities which alternate around us, we are blinder and deaf than the old heathens of whom Isaiah prophesied. No one can observe closely his own life and the lives of others and indulge in self-conceit or levity. "Rightly comprehended," says J. B. Mozley, "the world becomes its own antidote. The world is the greatest tempter, but it is also the great warner. It is the great prophet." Even our morning newspapers, rightly studied, should help to make us religious (Hurlbut).

3. Constrained at the darkest hour to humbly confess that without God's help I

was helpless, I vowed a vow in the forest solitudes, that I would confess His aid before men. A silence, as of death, was round about me; it was midnight; I was weakened by illness, prostrated with fatigue, and worn with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress, I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag, with the crescent, and beneath its waving folds was the long-lost lost column (Henry M. Stanley).

The Conferences.

VERMONT CONFERENCE.

Montpelier District.

Having lived at Barre since his retirement from the effective ranks, Rev. A. M. Wheeler has removed with his family to Salem, N. H. His fate will be missed at many ministerial gatherings.

Nineteen were present at the last meeting of the Seminary trustees. It was refreshing to see such keen business men as Hon. L. N. Hall, of Groton, L. Bart Cross and Thos. Marvin, of Montpelier, Olin Merrill and M. P. Farley, of Enosburg Falls, and Chauncey Temple, of St. Albans, actively participating in the transaction of important business.

Monday, Dec. 7, the Montpelier District Preachers' Meeting held its monthly session at Montpelier. After an animated discussion, the meeting passed a resolution declaring the union of the New Hampshire and Vermont Conferences under the name of the Northern New England Conference, to be desirable for both parties.

Rev. H. F. Reynolds, evangelist of the Vermont Holiness Association, has been invited to spend the months of January and February in evangelistic work in connection with St. Paul's M. E. Church, Chicago. This is a merited compliment to the ability and success of our talented brother.

Probably the Conference does not contain a brother more faithful in attending preachers' meetings and other ministerial gatherings than Rev. J. O. Sherburne, of Cabot. Hence it was a matter of general comment and regret that the weather and roads prevented his attendance upon the recent preachers' meeting at Montpelier.

On the evening of Dec. 7, Rev. A. B. Leonard, D. D., gave an eloquent and able address on missions at Trinity M. E. Church, Montpelier. But few preachers could be present.

There are eighty-five instead of fifty families in connection with the Rochester Methodist Church. Pastor Wright is faithful in pastoral labor.

Extra meetings are being held at Stowe under direction of Pastor Emery. The elder rendered efficient service for several days previous to the quarterly meeting on Dec. 20.

President Smithers announces a District League convention the last of January, the place not yet being definitely selected. Let all the chapters be planning for a general rally!

A missionary convention was held at Pittsfield, Thursday, Dec. 3. Instructive and stirring addresses were given by Revs. W. H. Wright, J. W. Hitchcock, and Presiding Elder Truax. The convention was in every way a success.

Pastor Smithers and wife "received" the members and congregation of the church at Barre, Dec. 11. The beautiful new parsonage was filled with happy guests. The Junior League, by a sale of fancy articles, secured money to replenish their mission-boxes.

It is expected that there will be a district Preachers' Meeting at Marshfield the second week in February.

Pittsfield is enjoying prosperity in many ways. A lady of 86 years, who had long been a radical Universalist, has been clearly converted, and is now happy in God.

Rev. F. E. Whitman, of South Royalton, who has had a good deal of experience in evangelistic work, has been engaged in extra meetings with the pastor at Waterbury for several days. His sermons held the close attention of the people, and were increasingly appreciated.

Judge Hobson, of Island Pond, reports good results from the labors in his church of Rev. W. S. Smithers, of Barre, a former pastor. Mr. Smithers is very much beloved wherever he has been.

Four have recently been baptized and three received into full connection at Cabot. Ever since the pastorate of Bro. Sherburne began, there has been a healthy growth.

Our society at Pittsfield recently dedicated their new parsonage with appropriate exercises. Rev. C. Dingman, president of the building committee and a former pastor, gave the address of welcome. Presiding Elder Truax made an appropriate speech, and congratulatory remarks were made by Rev. W. H. Wright. Rev. J. W. Hitchcock read an original poem, and letters were read from Revs. J. A. Sherburne, W. S. Smithers, E. H. Bartlett and H. A. Bushnell. The parsonage cost a thousand dollars, and is paid for in full. Pastor S. C. Vail has reason to be congratulated.

At the recent meeting of the Seminary trustees, the wife of Rev. J. D. Beeman was reported to be under the doctor's care. President Beeman is constantly moving about the State seeking funds to decrease the indebtedness of the school.

Barre has regular Sunday services under the auspices of the Universalists, Episcopalians, Catholics, Presbyterians, Congregationalists, Baptists and Methodists, yet our church had 218 present, Dec. 13—the largest number for a long time.

RETALW.

Dr. Breckinridge, of the Brooklyn Hospital, did not reach Conference last spring, and no committee was appointed. Brethren of the Vermont Conference will remember that Dec. 27 is Hospital Sunday, and a collection from the Hospital is needed for the work. Reports from the Hospital were sent pastors in time for use on the Sabbath.

St. Johnsbury District.

Derby had a good day on the recent quarterly meeting Sabbath. Pastor Wilder received 12 young people between the ages of fifteen and twenty years into full membership. Eight of these were baptized in the same service. A special series of union meetings between Congregationalists, Baptists and Methodists is planned to commence the week of Prayer and continue three weeks or more. The church property has also recently been improved by painting the parsonage and shingling the other buildings.

Enosburg.—The new church at this place was consecrated on last Sabbath with many souls seeking and finding Jesus. At the sacramental service Bro. Donaldson called for seekers, and ten persons rose and expressed a need of Christ.

East Burke.—Preachers' Meeting is to be held here early in February. Important business will come up and some live subjects will be discussed. It is intended to make it the best meeting of the year. All the brethren will want to be present.

Island Pond.—The work of God is advancing here. Meetings are being held, sinners are coming to Christ, and wanderers are being reclaimed. The quickening Spirit is filling the hearts of God's people. The Epworth League is an important factor in the work. The indications are good for a general victory for the truth and for souls. The pastor, Bro. N. M. Learned, is greatly encouraged and spiritually full of hope, though physically rather "faint, yet pursuing." We wish for his complete restoration to health and strength.

Springfield District.

A meeting of the Springfield (Vt.) District Preachers' Association was held at Brownsville, Dec. 8 and 9. Papers, some of them of unusual value and excellence, were presented by the following brethren: C. H. Farnsworth, on "How Shall We Increase the Interest of the Sunday-school?" H. F. Forrest, "Shall Preaching be Doctrinal or Ethical Mainly?" R. Morgan, "Can the Number of Districts in our Conference be Advantageously Decreased?" R. L. Bruce, "Out of Debt," C. F. Farrington, "Christian Culture: How Best Promoted," L. P. Tucker, "The Preacher as a Scholarly Specialist," E. E. Reynolds, "Thoughts about Sin." Sermons were preached by C. H. Farnsworth and R. L. Bruce. The session was pleasant and profitable to all concerned, but perhaps to some minds the resolution in regard to the consolidation of the New Hampshire and Vermont Conferences, which appeared in M.'s items from Springfield District last week, was the most important business transacted.

CHAS. F. PARTRIDGE, Sec'y.

St. Albans District.

At the recent trustees meeting of our Seminary at Montpelier, this district was represented by five members of the board, mostly business men of large experience in financial matters, which is highly creditable to our interest in the school. We ought to be better represented by students than we now are. Some of the schools in this northern section of the State are just now exceptionally good, and there is a temptation for parents to keep their sons and daughters at home. But such persons ought to remember the religious and social conditions and tendencies of some of these near home schools, as a very large factor in discriminating between them, and in favor of our noble Seminary. It is said that 350 boys and 160 girls from our little Vermont attend college. We ought to have our share of them graduating from our own fitting schools and patronizing our own colleges, and in love and sympathy with our own denominational system of Christian education.

The loss, by death, at Northfield, of our dear young brother in the ministry, J. Wesley Spencer, brings out many expressions of sympathy with the afflicted family on the part of a large circle of acquaintances in this vicinity. There were several representatives of this district at the funeral. May the God of all grace comfort and sustain the hearts that wait and mourn under the shadow of loneliness, in these sad days of humble submission to an inexplicable Providence!

The District Epworth League Convention, held at Enosburg Falls on Dec. 11, was voted a grand occasion. About sixty regular delegates were present, and the audiences in the afternoon and evening were very large. Chapters at Enosburg Falls, Richmond, West Berkshire, St. Albans, Johnson, Fairfax and Bakersfield, filled their assignments faithfully on the program. The essays were all good and practical. The pastor and church at the Falls gave the delegates and visiting members from surrounding churches splendid entertainment, dinner being served in the vestry of the church, where about one hundred were seated at the tables. The convention voted to have a district banner. The new officers of the District League are laymen throughout; Mr. Linus Leavens, of Enosburg Falls, being the new president, a man of unusual ability and energy, and an enthusiast in Epworth League work. Rev. A. B. Leonard, of Barre, was chosen moderator, and Rev. C. H. Kimball, venerable man who have come down from a past generation by the record of years, but whose hearts have not yet burnt out their youthful fire. Bro. Merrill has not been in good health the past year, but has preached five times since Conference.

The local papers speak of Bro. A. Scribner and family, of Montgomery, as having recently returned from their extended visit, on the occasion of the marriage of their daughter. We are glad to know that our brother is so far improved in his physical condition as to make so extensive and protracted a journey.

An extensive revival work has been going on at Essex union meetings under the lead of the Baptist State evangelist. It has yielded good results, many conversions. Thirty-three converts were baptized and received into the church on probation on a recent Sunday. Rev. H. R. Edwards, the local preacher supplying there, is in favor with the people, and is doing excellent work.

Rev. S. H. Smith, a local preacher of the Methodist Church of Canada, formerly residing at Freleighsburg, P. Q., has been engaged to supply at Highgate until Conference. He has made a fine impression of his ability and usefulness for future work among us. He moves into the parsonage with his family.

At Binghamville, Bro. Geo. E. Denel has been holding extra meetings, assisted by Bro. Brigham, of Alburtz. There have been two or three conversions.

At North Fairfax a series of meetings have been in progress, resulting in the quickening of the church and several conversions. The pastor has been assisted by Bro. H. P. Reynolds, and later by Geo. E. Denel, of Fitchburg; he expects to open meetings at Georgia soon under James H. Karle, of Boston, son of the celebrated Baptist evangelist, A. B. Karle.

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Jewell is as faithful and industrious in this small field as he would be in one of the largest.

Franklin.—Bro. Gross has held special services on different parts of the charge several weeks. Some have been converted and joined the class. Sister Gross is making an effort to secure funds sufficient to paint the church.

Winterville.—Four have been received into the church, two joined on probation, and one has risen for prayers. Miss Clara Cushman, the returned missionary, recently organized a branch of the W. F. M. Society with 35 members. Circular letters on the benevolent enterprises have been bringing in good results. Bro. H. W. Norton is confident that the tide of spiritual interest is rising. The last communion service was the largest we have witnessed.

Hampden.—An Epworth League was organized about Oct. 1, and is doing good work, adding new life to the church. Sunday, Dec. 6, one was baptized and one received in full from probation and two by letter. A class has recently been reconstituted, making four on the charge. Pastor N. B. Cook finds the Ladies' Aid a great help in his work. Three weeks' extra services at Nalley's Corner quickened the church there.

Lubec.—During the last Ministerial Association Bro. Barker's little child was baptized in the presence of several friends gathered in the home. The Association was royally entertained and had a most enjoyable session. Bro. Barker's ministrations in the homes of the people and in the pulpit are always spiritual uplifts.

Pembroke.—Bro. A. J. Haynes rejoices in a new society cottage erected at the campground at East Machias.

South West Harbor.—A four weeks' series of afternoon and evening meetings held by the pastor, Rev. LeRoy Bates, quickened the church and added about a score to the class, ten of whom have been baptized. Others for some time on probation have joined in full. Bro. Bates preached the sermon at the union service held Thanksgiving.

Panchoet.—Bro. T. A. Hodgdon is well spoken of on all parts of this charge. By invitation he has begun to hold services at North Bluehill. During our last visit to the charge the pastor was absent to supply for Bro. Winslow at Bar Harbor.

J. F. HAINY.

Bangor District.

Vanceboro.—Preaching services are largely attended; the prayer class, and League meetings are full of interest, the Sunday-school prosperous. Bro. Pearson has been assisted in special services by Bro. Grass. About thirty have been converted and reclaimed.

Kingsman Charge.—Since the organization of our church at Brookton last spring, a decided change for the better is perceptible. The congregations are much larger, and the Sunday-school is in a flourishing condition. Bro. Grass, the pastor, has had much success in his family, several of his children having been dangerously ill with typhoid fever.

Forest City.—Bro. Page is highly appreciated by his people, and the work moves on steadily under his care. A chorus of young people furnish most excellent music for church services. Suzzman Page, the son of the pastor, who wields the brush of an artist with a master hand, has frescoed the church in oil, in most beautiful designs.

Danforth.—Bro. Knell and wife are having a prosperous year. Eight persons recently united with the church. At our last quarterly meeting 5 children were baptized and 3 probationers were publicly received. All the benevolent objects are being cared for, especially the cause of missions. Sister Knell has given several missionary addresses to the delight of crowded houses.

Mattawamung.—Bro. Powlesland has been holding extra meetings, and the church has put on new strength. Our house of worship barely escaped burning, as it was located under the shadow of a notorious run hotel, which took fire on Thanksgiving day and was burned to the ground.

Orono.—On the last Sabbath in October, 5 were baptized and 6 received into the church. Seven had been converted since Conference and 10 to that time. Last week three young men requested prayers. A Junior League has been organized, and has an average attendance of thirty-five. The Epworths are doing well. Bro. Morgan is expecting a revival.

Caribou.—Bro. C. H. McKibben is winning the hearts of the people, and is proving himself an

1892

Sun.	Mon.	Tue.	Wed.	Thurs.	Fri.	Sat.	Sun.	Mon.	Tue.	Wed.	Thurs.	Fri.	Sat.
JAN.	1	2	3	4	5	6	JULY	1	2	3	4	5	6
7	8	9	10	11	12	13	7	8	9	10	11	12	13
14	15	16	17	18	19	20	14	15	16	17	18	19	20
21	22	23	24	25	26	27	21	22	23	24	25	26	27
28	29	30	31				28	29	30	31			
FEB.	1	2	3	4	5	6	AUG.	1	2	3	4	5	6
7	8	9	10	11	12	13	7	8	9	10	11	12	13
14	15	16	17	18	19	20	14	15	16	17	18	19	20
21	22	23	24	25	26	27	21	22	23	24	25	26	27
28	29	30					28	29	30				
MARCH	1	2	3	4	5	6	SEPT.	1	2	3	4	5	6
7	8	9	10	11	12	13	7	8	9	10	11	12	13
14	15	16	17	18	19	20	14	15	16	17	18	19	20
21	22	23	24	25	26	27	21	22	23	24	25	26	27
28	29	30	31				28	29	30	31			
APRIL	1	2	3	4	5	6	OCT.	1	2	3	4	5	6
7	8	9	10	11	12	13	7	8	9	10	11	12	13
14	15	16	17	18	19	20	14	15	16	17	18	19	20
21	22	23	24	25	26	27	21	22	23	24	25	26	27
28	29	30					28	29	30				
MAY	1	2	3	4	5	6	NOV.	1	2	3	4	5	6
7	8	9	10	11	12	13	7	8	9	10	11	12	13
14	15	16	17	18	19	20	14	15	16	17	18	19	20
21	22	23	24	25	26	27	21	22	23	24	25	26	27
28	29	30	31				28	29	30	31			
JUNE	1	2	3	4	5	6	DECEMBER	1	2	3	4	5	6
7	8	9	10	11	12	13	7	8	9	10	11	12	13
14	15	16	17	18	19	20	14	15	16	17	18	19	20
21	22	23	24	25	26	27	21	22	23	24	25	26	27
28	29	30	31				28	29	30	31			

Review of the Week.

Tuesday, December 22.

- The Congressional Club of Boston celebrates Forefathers' Day.

- The silver lobby ready to begin its work in Washington.

- Lord Hartington, the Unionist leader, becomes the Duke of Devonshire by the death of his father.

- Detective Hancock testifies in the Graves case that the doctor confessed to him that he sent the bottle of whiskey.

- Gov. Russell unreservedly declares himself in favor of Cleveland's re-election in a speech at the Young Men's Democratic Club.

- A thousand native Christians banqueted by the rebels during the recent troubles in North China.

Wednesday, December 23.

- Renewed difficulty between France and Madagascar.

- Severe hurricane in Marshalltown, Iowa, with loss of life and property.

- Remarkable story from Iowa, Mich., of a series of suicides in pursuance of a compact made in fun.

- The Gulon Line steamer "Abyssa" burned at sea; her passengers and crew rescued.

- The new Quebec cabinet, with M. de Boucherville as premier, sworn in.

- More than fifteen men lose their lives in a snow-storm.

- St. Petersburg merchants have no pity for starving Russians; swindling grain dealers sent awestruck to the sufferers.

- Death of Rev. Dr. E. Edwards Beardsley, rector of St. Thomas Church in New Haven.

- A "parental school" for the correction of truancy decided upon by the Boston school board.

Thursday, December 24.

- The Lafayette House in St. Joseph, Mo., demolished by fire and dynamite; no one injured.

- Springfield made chairman of the Ways and Means committee; 32 southern chairmanships, 25 northern; free silver men happy over the change.

- The total railway mileage of the United States now 171,000.

- A woman shot and killed in the Subway House in this city; the murderer escapes through a window.

- Michigan millers contributing flour for Russia. Supplies to be transported free under the auspices of the Red Cross Association.

- Sixty persons killed and 100 wounded by an accidental explosion in South Africa.

- Ex-Pontiac General Crewell is dead.

- E. M. Field, of New York, pronounced in sane by a jury of experts.

- Thirty men killed in Antwerp by a dynamite explosion.

Friday, December 25.

- The Provincetown fishing fleet closes a very successful season.

- Serious collision on the New York Central road at Hastings; several passengers killed.

- Every preparation for a possible war with Chile being made by our government.

- Twelve persons killed by a railroad disaster in Mexico.

- Dr. James Shepard "held up" by highway robbers on Mt. Vernon Street early Thursday night.

- Our troops on the Rio Grande chasing Mexican rebels.

- Ground broken for the bridge over the Hudson River.

- The Panhandle win at Waterford; Michael Davitt defeated.

- Russia to support France against Bulgaria.

- Death and disaster caused by a dense fog in England.

- Arrest of Alvan L. Greenwood, ex-supreme treasurer of the Mutual One Year Benefit Order, on the charge of embezzlement of \$30,000.

- Evidence of corruption at the last election in spite of the Australian ballot law presented before the board of aldermen.

- Christmas festivities at various institutions, including the Home for Aged Couples, the Boston Industrial and Appleton Temporary Home, the Newsboys' Reading Room, etc.

Saturday, December 26.

- The cruiser "Charleston" supposed to have sailed for Iquique.

- The number of deaths, by the collision on the New York Central found to be eleven; several persons injured; the accident caused by the carelessness of a brakeman.

- Sawtell, the murderer, died from spoplexy.

- Four bombs exploded in a church at Valencia, Italy; several persons injured.

- Garza, the Mexican outlaw chief, makes unsuccessful attempts to capture Fort Kingold, Texas.

- England sides with France in the Bulgarian matter.

Monday, December 27.

- Of the 18 persons represented at the Brussels convention, the United States the only power that has not ratified the act for the suppression of the slave trade.

- United States soldiers at Fort Niagara detected in the act of ferrying Chinamen across from Canada.

- Chattanooga visited by a \$600,000 fire.

- The National Cordage Company practically controls the cordage of this country.

Always

"Good Luck"

with

Cleveland's

Baking

Powder,

and the last spoonful does as good work as the first, are good reasons why Cleveland's has been a growing success for 22 years.

H. A. HARTLEY & CO.,

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Boston, Mass.

Cigantic Purchase

Extra Super Carpets

Extra Super Carpets

ONLY 45c. Worth 75c.

Extra Super Carpets

ONLY 35c. Worth 55c.

Extra Super Carpets

ONLY 25c. Worth 55c.

Mass. Real Estate Co.

240 Washington St., Boston

Dividend 7% Per Annum

Authorized Capital \$2,000,000

Capital paid in 1,300,000

Surplus (June 30, 1891) over 100,000

Price Stock to-day 108

Sale of stock will close after 10 A.M. next.

Organized in 1888.

Paid Dividends of 5 per cent. per annum for 4-1/2 years.

Paid Dividends of 7 per cent. per annum since July, 1890.

Average Dividend since organization over 6 per cent. per annum.

Surplus at close of fiscal year, over \$100,000.

Send to or call at the office for information.

MAGEE'S

EMULSION

is used by thousands of

PHYSICIANS

in their practice, and many

SAY it

IS THE BEST

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Ask your Druggist for it, and take no other.

MAGEE EMULSION CO., Lawrence, Mass.

Superior Clothing.

FOR MEN AND BOYS - All made to order.

The best clothing made to order in

Custom Department.

Men's and Boys' Choice Furnishing Goods.

Laundry work of the nicest character.

Macaulay, Parker & Company,

400 Washington St., Boston.

The Wonderful Coal-Saver

KEM-KOM

DESTROYS THE DEADLY COAL GAS.

SAVES 25 per cent. of the FUEL.

Lessens the Smoke, Soot and Ashes.

For Sale by all Grocers.

STANDARD COAL & FUEL CO.

66 Equitable Building, BOSTON.

- Desperate fighting in China; 2,000 rebels killed.

- Nine children perish in a theatre panic in Gateshead, Eng.

- A crank wants to kill G. W. Child, and another demands Cornelius Vanderbilt's brains.

- Within the last two days the deaths of W. Perkins, Gen. W. R. Lee and Col. E. W. Kinsley reported.

- A conductor shot dead on the Florida Central by a negro whom he had ejected.

- People dying of starvation in the State of Durango, Mex.

THE CONFERENCES.

(Continued from Page 4.)

the hearts of the people, and is destined to succeed.

The prevailing epidemic is paralyzing the work in some communities. In the town of Webster, on a recent Sunday, a place of about six hundred inhabitants, over eighty were sick.

The work of saving souls goes on gloriously at Yavapai. Since the communion service of December, nearly fifty have been received on probation. Fourteen were forward for prayers on a recent Sunday evening.

The revival work at Salem Depot was a glorious uplift to the church and community. Evangelist St. John and wife did royal service. Bro. White is greatly encouraged, and is pushing every line of work with much vigor.

The presiding elder was completely surprised on Christmas by the receipt of money for the purchase of a fur coat - the gift of the preachers of the district. It was an entirely unexpected gift, and one that is greatly appreciated. Many thanks to the generous brethren, some of whom make sacrifices daily by reason of their small salaries.

Concord District.

Lisbon. - The new and improved buildings erected on the burnt district for dwellings and business purposes, give this town a new and enterprising appearance. Things spiritual, temporal and social are healthy and prosperous in the church. A week of special services brought quickening and much good to the church. Brother E. W. Bartlett, an old resident, received into the church by Bro. Felt, recently died in Washington, D. C., and was brought here for burial. Assurance that their pastor would remain the fifth year would give the people pleasure and allay their rising fears. Report of the Presbytery Meeting may be expected from the secretary, Bro. Sanderson. A motion favoring the proposed union of Conferences was discussed and laid on the table. Five have recently started in the new life on this charge.

Littleton. - The plan proposed by the pastor, Rev. R. Sanderson, for the payment of the church debt, is meeting with favor; \$2,500 of the required \$4,000 are in sight under that plan, and the balance will doubtless be secured. Several probationers, received as such by the former pastor, Bro. Frost, have been recently received into full membership.

Bethlehem. - Two weeks' special services here have resulted in bringing to the front some of the hitherto backward ones, and in opening the lips of some who have long been silent. One young man of much promise, whose wife is a probationer, grandly converted, and a deepening interest among the unsaved, are encouraging tokens of the presence and power of the Holy Spirit. The present pastorate has wrought much good here in healing the divisions of former days. Amos said, "The prudent shall keep silence." Bro. Wilkins has that gift, as well as the gift of right words.

S. C. K.

I remain respectfully yours,

L. H. BUCKMAN,

118 Oak St., Lewiston, Me.

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